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TOTAL EDUCATION

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TOTAL EDUCATION

A PLEA FOR SYNTHESIS

by

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"If education does not perform everything, there is hardly anything which it does not perform."—*James Mill.*

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FOREWORD

Words are sometimes coloured by circumstance, and they take on, from the events of an age, a signification and an atmosphere which are foreign to their original character and which pass away with the passing of time. This has been the fate in our own days of the word " Total ". The rise of the totalitarian state has coloured everything " total " with the unhealthy hues of the " totalitarian " ; the two words are often treated as synonyms, and the latter has rendered the former suspect, in whatever context it may occur. It is necessary, therefore, to make it clear that in this book the word " total " is used in its proper sense of " whole ", with no *arrière pensées* of a political or ideological character. This is not a book on Totalitarian Education, nor a recommendation that any of the principles of political totalitarianism should be applied to education. Indeed, in the view of the writer, there is no such thing as Totalitarian Education : the phrase contains a contradiction in terms, and we should not recognize as education anything that goes on in the schools and universities of the totalitarian state. Such a pseudo-education is indeed the very antithesis of Total Education as it is interpreted in this book : to take but one instance, Total Education (by definition) caters for the needs of *all* boys and girls and adult members of the community in their infinite variety, and it can only do this if its educational provision is of a like variety—a variety which will depend to some degree on independence : but such variety and independence could never be tolerated in the totalitarian state. The two conceptions—Total Education and Totalitarian Education—are poles asunder. This book is a plea for the former, for a synthesis in our educational planning and in our educational practice, but not for a straitwaistcoat. There is nothing uniform or rigid or regimented about Total Education. To use a metaphor which is used more than once in the following pages, its aim is an educational tapestry, on which there is woven, out of a diversity of colours and designs, an intelligible pattern.

TOTAL EDUCATION

CHAPTER I

ANALYSIS AND SYNTHESIS

Analysis has for its chief function to prepare the way for synthesis.
Herbert Spencer.

The human mind is more apt for analysis than for synthesis, and the process of investigation or dissection comes more easily to us than the process of construction or articulation. Many of our semi-proverbial cautions and injunctions, which have become current in common speech, bear witness to this. " Think it out "—one of the schoolmaster's favourite pieces of advice ; " let us get down to brass tacks " ; " the bare bones of the problem " ; " we cannot see the wood for the trees " ; " look after the pence and the pounds with look after themselves "—these, and a score of similar phrases, which are constantly on our lips, are evidence for this natural tendency of our minds. Each in our own field, we analyse that which is presented to us, as a necessary step to its understanding ; the scientist analyses light, sound, or chemical compounds ; the literary critic a poem or a tale ; the grammarian a sentence and its clauses ; the philosopher an argument, a system of thought, or the sequence of cause and effect ; the sociologist a social system ; the man in the street his feelings, his mental processes, his motives, and the situations with which his daily life confronts him. The psycho-analyst analyses the unconscious ; and the undiscriminating eagerness with which the processes of psycho-analysis have been accepted by the general public, even in their most experimental forms, is further evidence of how congenial the work of analysis is. This analysis is sometimes quantitative, sometimes qualitative, and often a confused medley of the two. On the other hand, the work of synthesis is much less congenial, and the faculty of integration a much less common phenomenon. To synthesize is a more formidable task than to analyse, and it can only be accomplished by the choicest spirits. It is they who, in the field of science, can attain to a synoptic view of the universe, which comprehends in one grasp not only the individual links in the causal chain, but the chain as a whole, linking together the full experiences of the human mind. The great physicians are not those who are most

skilful at analysing a disease, but rather those who know that there is no such thing as a disease, but simply a sick human being, and who treat each patient as a whole, ministering to a mind and a character which are diseased in the diseases of the body. The literary critic who subjects the parables of Jesus to a detailed analysis will arrive at a result very different from the intention of their author : it is noteworthy that the analytical " explanations " of these parables to be found in the Gospels are of very doubtful authenticity, and they yield only fragments of the truth, and indeed obscure the meaning of the parable as a whole. " Analysis ", said Macaulay, " is not the business of the poet : his office is to portray, not to dissect ", and the poet is by derivation " the maker ", whose work represents the rarest creations of the human spirit. The man in the street for whom his daily experience is an ordered unity, who sees his life steadily and sees it whole, will find himself travelling with but few companions. It was only the philosopher-kings, rare spirits, who could grasp the idea of the Good.

What are the reasons for this propensity to the one process, and this reluctance to face the other ? It may be that there is something innate in us which partially accounts for it. The savage believes in the magic efficacy of words, and the child will constantly ask, " What is it called ? " We see here manifestations of a natural human desire for definiteness and clarification. We want some instrument which will fence off one object or one experience from all others, and enable us to identify it beyond any shadow of doubt and to give it a meaning. When we are faced with a complex object, a vague and general idea, or a complicated situation, we find such an instrument in analysis. We are like careful travellers with a large stack of luggage, who not only insist that each piece should be labelled, but who also would prefer that each label should bear a complete inventory of the contents of the package : only then would they be able to face their journey with any feelings of security or of mental comfort. This is a natural human trait, and is seen in the way in which many men and women conduct their journey through life. They like " to know where they are ", and they cannot know that unless they also know the nature of their surroundings and the contents of the baggage, intellectual and spiritual no less than material, which they are taking with them. Hence the desire to analyse and to label. This desire is not the less strong because resting on a faulty foundation. It is based on the opinion, widely

held and very powerful in directing our way of life, that to analyse and to label is to understand : thus a boy will be encouraged to take a thing to pieces, in order that he may know how it works ; but he will never achieve a true understanding of it until he puts it together again and sees it working. This is the second half of the process, and it is often neglected. The traveller with his luggage will only have a very superficial half-knowledge of his possessions, however exhaustively labelled they may be, unless he also knows what each object is for ; and the man with " money to spend " in his pocket (a common and very deplorable condition nowadays) may be able to add it up in pounds, shillings, and pence, but will never really know what he has got until it forms a factor in a whole situation centred on the selling-counter of a shop. This fallacy, however, is another explanation of our common disposition to analysis. There is another childish trait which leads to the same end. It is the destructiveness which is characteristic of childhood. A child would always pull to pieces rather than put together, and the sudden collapse of a bridge is more spectacular and more appealing than the slow and laborious process of its construction. The child is father of the man ; and this trait, carried over, in sublimated forms, into our adult life, leads again to our preference for analysis over synthesis. It is a manifestation of " original sin ". Moreover, faced with the growing complexity of life, we experience a growing desire for simplification. In a world of vast combines, of ever-widening associations, of industrial processes unintelligible in their intricacy, of overwhelming economic forces, of social systems bewildering in their complicated structure, of wholes which are too huge to be grasped as wholes and too heterogeneous in their composition to be seen as organisms—in such a world the individual feels lost and insignificant ; he moves about in a world unrealized ; his life loses meaning, and he loses self-respect. He feels instinctively that he belongs to a simpler order of things, and that his true home is elsewhere. To that home he strives to return. He longs to live in surroundings that he can manage, to handle tools that he can understand, to manipulate figures that are not astronomical, to deal in thoughts that are not beyond his comprehension, to live in a society small enough for him to feel that he counts and where he can regain his self-respect. This is a natural longing, to which the poets often bear witness ; and it issues to-day in an endeavour to reduce everything that confronts us to its simplest and most manageable elements. A high degree

of specialization in industry, so far from being antipathetic to man's desires, rather ministers to them ; and many workmen find greater contentment in the simple monotony of a routine task which they can manage, than in the supposedly more satisfying activities of greater interest and responsibility. A man of great academic eminence once told me that he found more satisfaction in the washing-up which fell to him under war-time conditions than in his professional activities ; and his reason was that the former was a clear-cut task, with a definite beginning and end, and *there was no doubt when it was done.* And that suggests a final reason for the preference of analysis over synthesis. In the work of synthesis, when you have completed your whole, you are at once confronted with the question whether this result may not be part of a larger whole ; in fact, it nearly always is. Synthesis is an unending process, and creation is always unfinished. In a sense, this may be true of analysis also ; but in analysis there is always a point where you may rest, the point where you find your material manageable. There is no such resting-place in synthesis, and there always remains a doubt whether the task is done, a doubt which it takes but little to change into a challenging certainty that it is but begun. Contentment may be achieved in the one process, but never in the other.

To draw attention to this tendency, a tendency which is both natural to man and fostered by the conditions of twentieth-century civilization, is not to decry it or to deny to analysis its fundamental importance for the conduct of daily life and for human progress. For many it provides the only means by which the burden of life becomes tolerable ; and the power to resolve experience into its simpler elements is a way of escape from an unintelligibility, which is akin to insanity, into an environment, however limited and incomplete, where men can feel at home ; they may miss much of the gold of life, but they buy and sell their happiness in a currency which they can manage. An elemental human need is thus met. Nor can it be disputed that scientific analysis has greatly added to man's material comforts. " Most of our inventions ", it has been pointed out, " have been suggested by actually or intellectually pulling something else in pieces ",[1] and the new heaven and new earth which scientific interest has given us, not only more comfortable but vastly more fascinating than ever before, are not the full extent of the gift : " for our way of thinking has also been altered, and we have

[1] P. G. Hamerton, *The Intellectual Life.*

been given new minds and hearts and memories to enjoy the new heaven and earth ". Our powers of penetration are sharpened ; we develop an acuter insight, a more meticulous attention to detail, greater accuracy and exactitude in thought, a new respect for the small and the superficially unimportant, a more critical attitude. These qualities are of value for dealing with the vague and indeterminate abstractions of contemporary thought, with ideas mass-produced in the wireless factory, with the common confusion between fact and inference, and with the specious half-truths of the advertisement hoarding. Moreover, the specialization in professional and industrial life, in which we see the analytical tendency writ large and reflected in society, undoubtedly makes for efficiency, even though it be efficiency in only a narrow field ; while the specialized knowledge which this entails, the thorough mastery of at least one subject or one skill, is a necessary element in the mastery of life ; one of the essential factors in " being good " is being good at something in particular. " There is no popular maxim ", says the Bishop of Southwell, " more dangerous to spiritual and moral well-being than the tag *laborare est orare* " : the prayer is not in the work of the hands unless the hands are the real masters of their skill ; to work is not enough, and the process only becomes sanctified when it is skilful work.

But when the undoubted advantages of the analytical temper have been admitted, there is much to be said on the other side ; there are disadvantages here so grave as to become dangers, not only to the mind of their victim but also to the society which he creates around himself. Many of these are derived from the tendency to regard analysis as an end in itself, rather than as the indispensable means to a valuable synthesis. " Analysis ", said Herbert Spencer, " has for its chief function to prepare the way for synthesis ", and it is this truth which is so often and so dangerously neglected. The result is that only half of the story is told, and the analytical account becomes a tale told by an idiot, signifying nothing ; significance only arises in the creative act of reconstruction which must follow the act of disintegration, and in a further intuitional grasp of the whole, which comes to the patient seeker in a flash of illumination, as something more than the mere sum of its parts. Such creative and enlightened experience is dependent on wisdom and faith ; knowledge does no more than prepare the way for it. The analytical mind, however, is content with knowledge, and with knowledge of the little rather

than of the big ; and " straws and sticks and dust with most are the great things now looked after ".[1] Wisdom has been described by Professor Whitehead as the " art of the utilization of knowledge ", and it is an art which is seldom acquired, because its importance is seldom recognized. Indeed the essential distinction between the two qualities is often blurred :

> Knowledge and wisdom, far from being one,
> Have oft-times no connection. Knowledge dwells
> In heads replete with thoughts of other men ;
> Wisdom in minds attentive to their own.
> Knowledge, a rude unprofitable mass,
> The mere materials with which wisdom builds,
> Till smoothed and squared and fitted to its place,
> Does but encumber whom it seems to enrich.
> Knowledge is proud that he has learned so much,
> Wisdom is humble that he knows not more.[2]

We should do well to ponder these words of William Cowper. An appreciation of the truth which they contain may save us from some dangerous propensities ; we shall be less inclined to set too high a value on the mere enumeration of the elements in a compound or situation as the key to its understanding ; we shall less readily mistake the part for the whole, or pay as much attention to the bricks as to the house which wisdom builds out of them ; we shall be less liable to that intellectual arrogance which was characteristic of certain circles between the wars and which led to so much " debunking ", by purely analytical methods, of standards and values and conceptions which had given a certain unity to life and held the scheme of things together ; and in the place of these gods who were overthrown, there were no deities set up other than pure intellectual power, and pure intellectual power is an unsatisfactory deity to worship, for he filters out the eternal element in an object or a situation, which is the secret of its meaning and which can only be grasped as a whole.[3] One effect of these propensities was that the maps of life have been rolled up, and few are now able to plot their position in the spiritual geography of their time. In the past there has always been a map there, though it has not always been the same map ; for centuries it was the theological map, and it was drawn by

[1] John Bunyan, *The Pilgrim's Progress.*
[2] William Cowper, *The Task.*
[3] Cf. Geoffrey Hoyland, *The Tyranny of Mathematics* (S.C.M. Press) : " Truth—eternal Truth—is the concern of poetry, not of science : [the calculus method] is a *false* god. He is not a god at all, he is nothing more than a sieve. For nearly three hundred years our civilization has been worshipping a filter."

the Roman Catholic Church ; or the map was provided by a system of philosophy, unanalysed by many and dimly apprehended, but accepted as a background against which human experience became coherent in all its variety ; in Victorian days there were standards of value recognized throughout the community, which did not vary with geographical areas or occupations or social station ; they were the product of faith or of wisdom (and often there is little to differentiate the two), they were imperfectly understood, but they formed a common ground on which all citizens met and marched together. It was right that these maps should be more carefully studied, but it was wrong that when they were found to be faultily drawn they should be torn to pieces and the litter left lying about—the triumph of man's intelligence and the mockery of his wisdom. It was right that the ethical standards should be examined (*ὁ ἀνεξόταστος βίος οὐ βιωτός*), but it was wrong that the examination should stop short at the wreckage of inconsistencies and prejudices which was revealed, and that no more seaworthy vessel should have been constructed. The result was that " the majority of men exchanged the certainty of faith for the twilight of opinion ", and the courses which they pursued became correspondingly erratic. " In every sense one is but an unhealthy fraction when alone ; only in society with his equals, a whole : " so wrote Thomas Carlyle, and it was unhealthy fractions that men became.

This factorization of the individual, this fragmentation of his life had its counterpart in the society which he formed round himself, a society which has been passing through one of its recurrent periods of disorganization.

> One finds in the history of human civilization [writes Dr. Gilbert Murray] a constant alternation between two processes—first organization, and then disorganization . . . first the slow building up of an ordered social structure or cosmos, then the reduction of that cosmos into chaos. No human cosmos endures very long. If it is not shattered by invasion or civil war or external disaster, it is undermined by the advance of knowledge, by the growth of social elements hitherto neglected and making for confusion, by some inherent contradiction in its own basis, or the like :

and he adds, quoting Bishop Gore, " In the long run, what any society is to become will depend on what it believes or disbelieves about the eternal things." [1] We have had our full share of external disaster, but more disintegrating and more destructive

[1] Gilbert Murray, *The Ordeal of this Generation.*

have been those other forces to which he alludes, and one of the most remarkable characteristics of the chaos to which these have reduced us is that we do not know what we believe or disbelieve about the eternal things. Our values have become parochialized, and their parishes are not those of the Christian or any Mother Church. There is no common worship in its original sense of " worth-ship " ; for our sense of worth, and our standards of thought and of conduct, vary from locality to locality, from profession to profession, from occupation to occupation, from class to class, and from situation to situation. The values of the country are different from those of the town, and in subtle ways the Northumbrian will arrange them in an order and in categories different from those of the man of Kent. We speak of the " lawyer's conscience ", with the implication that the inner voice speaks to him in tones other than those which we are accustomed to hear. " Business is business " : this phrase, in the context in which it is usually employed, means nothing more than that the commonly accepted standards of right and wrong cannot hold, and cannot reasonably be expected to hold, in the business world. Honesty is one thing to a man when he is dealing with his friend, and quite another when he is dealing with a public service, such as a railway company, or with a public authority, such as the tax-collector. Social classes vary in their standards of truth and morality ; a lie will be a white lie to one class, and black as pitch to another ; and there is one morality of the slums, another of the garden-city, and a third of the West End, and one morality differeth from another morality in glory. The parson and the schoolmaster are not as other men ; they are popularly supposed to breathe a more rarified ethical atmosphere, not necessarily a better atmosphere and not necessarily a worse, but a different ; their ethical standard is *sui generis*, and is attached to their profession ; it stamps them as belonging to a race apart. The private individual and the citizen of the sovereign state are often a Jekyll and Hyde in the same human being ; what he views with loathing in the first capacity, he accepts and justifies in the second, and " civilization has become a device for delegating the vices of individuals to larger and larger communities ".[1] The game of life is being played up and down the land with such a liberal interpretation of the rules that whatever else it may be, it is certainly " not cricket ". We have indeed entered upon the modern expression of henotheism, that midway stage in

[1] R. Niebuhr, *Moral Man and Immoral Society*.

religious history between polytheism and monotheism ; whenever we travel into new territory, whether geographical, occupational, social, or political, we enter the territory of new gods, and we leave our old gods behind us, not denying their existence but neglecting their worship. Truly the gods are come down to us in the likeness of men, and among them is to be recognized not infrequently the chief speaker.

This specialization of values has been accompanied by other forms of specialization no less damaging to the coherence of society, though operating sometimes in a more restricted field. Theory has been divorced from practice, and the theorist and the practical man often view one another with a mutual and an uneasy suspicion. The ignition between the life of thought and the life of action has fused. There is a division in the community here, and the division is fostered and perpetuated by the traditional British disinclination for thought and distrust of ideas. It is a foolish pride which finds its satisfaction in muddling through, and treats with an amused contempt those who think things through. " Highbrow " has become a term of opprobrium, and the contribution which the intellectual may make to the general well-being is thereby jeopardized. The institution of Nuffield College at Oxford, as the meeting-ground of the men of action and the men of thought, is a welcome step in the other direction, but it needs many imitators to be a powerful agent in welding together a society which has been falling apart and thus failing to realize a large proportion of its potential capacity. This realization of capacity is further diminished by our failure to give to youth its proper place in society and to enable it to make its proper contribution. We have too readily accepted the poet's highly questionable statement that " Crabbed age and youth cannot live together " ; formidable barriers have been erected between the two, and the story of the years between the wars would have been a very different one, and a far less humiliating one, had not crabbed age been left in almost sole possession of the field. Age distrusts youth, and youth suspects age. The result is that the freshness and the free spirit of youth, unhampered by a stake in the *status quo*, and with its invaluable detachment from vested interests, has been left unused. Let us not to the marriage of these true minds, the old and the young, admit any further impediment ! On another plane we have witnessed a growing and harmful dichotomy between vocation and culture, and educational circles in particular have indulged in much hot and

wasteful controversy on the theme. We need to recognize that the antithesis is an artificial one, and that we must achieve a new twentieth-century synthesis between the two. " There can ", as Professor Whitehead points out, " be no adequate technical education which is not liberal, and no liberal education which is not technical." The truth has never been better expressed than in the Bryce Commission's Report of fifty years ago :

> Technical education is secondary, i.e. it comes after the education which has awakened the mind by teaching the child the . . . alphabet of all knowledge. . . . And secondary education is technical, i.e. it teaches the boy so to apply the principles he is learning, and so to learn the principles by applying them, or so to use the instruments he is being made to know, as to perform or produce something, interpret a literature or a science, make a picture or a book, practise a plastic or manual art, convince a jury or persuade a senate, translate or annotate an author, dye wool, weave cloth, design or construct a machine, navigate a ship or command an army.[1]

Fifty years have gone by, and this wisdom is still to be learnt. Analysis, combining with other forces less under our control, has split up the processes of industry into more fragmentary and less significant operations than have ever been demanded of working man in the history of the world ; and while there has been a marked gain in efficiency here, there has been an equally marked loss of social significance. Whether the gain outweighs the loss is a matter for argument. What is not a matter for argument is our need of a deliberate effort to restore even to the most highly specialized industrial operations their significance for society, so that industry may be integrated not only with itself but also with the community which it serves. In the realms of thought, the analytical temper of the age has been responsible for the false distinction between the material and the spiritual, a distinction which has departmentalized human experience and human destiny, sharply separated the religious from the secular (dehumanizing the one, and despiritualizing the other), led to the traditional conflicts between science and religion, and set up altogether artificial barriers between the Kingdom of Heaven and the kingdom of earth. It is the same radical and selective intellectualism that has uprooted morality from its seed-bed in theology, put it under the microscope of the humanist, and witnessed its gradual withering ; for if " faith without works is dead ", work without faith is moribund. The virus of specialization has entered into the field of scientific investigation ; we are

[1] *Bryce Commission Report*, 1895.

constantly urged to take a " scientific view " of some object such as the human body ; but the " scientific view " on examination turns out to be a chemical view, or a biological view, or a physiological view, according to the special bent of the " scientist " who advises us ; and we can no more by such a view attain that " knowledge " of the object of our investigation, which by derivation is the proper business of science, than we can understand a poem by the etymological examination of its component words. Let us consider one final example. " With the progress of civilization we have become more analytic in our thought. Civilized nations do not think of one another simply as master or servant, victor or vanquished ; they see that one nation may excel in one thing and another in something different, and thus each preserve its special interests and national pride." [1] So far, so good. This is a valuable lesson to have learnt, but it is dangerous if we treat it as a *conclusion* which we have reached ; and this is what we have done. Having reached this point by our analysis of the international situation, we have stopped short there, and we have failed to go on to the synthesis which should follow. The result has been a strengthening of the conception of national sovereignty, and a rebirth of militaristic nationalism. As I write, the authorities in this and in other countries are considering the future of civil aviation ; and it is ominous indeed that each country should be thinking primarily of staking out its claim, and that the talk should all be of " competition " in this field, and not of co-operation. Yet, how beautiful upon the highways of the air may be the feet of him who publisheth peace !

Thus society has sectionalized itself—in its operations, in its habits of thought, in the mutual relations of its citizens, in its scales of value, and in its institutions. One of these institutions is education. So far little has been said about this, but its position in the picture which has been drawn, and the tasks laid upon it in the drawing of a new and better picture, will be discussed in the following chapters. Education is both the conquered and the potential conqueror, the victim of the old order and the priest of the new. No institution has suffered more from the disintegrating tendencies of the time, and we must examine in detail the full measure of its disintegration. But no institution has finer powers of re-integration, or greater possibilities within it of leading man from the barren conclusions of analysis to the fertile fields of synthesis, and reaping there the abundant and

[1] Gilbert Murray, *A Conversation with Bryce.*

hard-won harvest of his mind and will. To realize these possibilities will mean the achievement of a threefold task : first, that of re-integration in its own domain ; second, that of integrating its activities with the community which it both serves and creates ; and third, that of cultivating in those whom it teaches the synthetic attitude of mind and training them in the methods of synthesis, so that the men and women going out from our schools and colleges may be able to form a coherent vision of their experience and in the light of that vision act as an integrating force both in the national and in the international society. This is what is meant by Total Education, and to achieve such totality is a formidable endeavour. But the way has been made easier by an event which has befallen the nation and has put a sudden stop to the galloping consumption of analysis. That event is Total War.

CHAPTER II

TOTAL WAR AND TOTAL EDUCATION

That which is not good for the swarm, neither is it good for the bee.
Marcus Aurelius.

" It is one of the compensations, indeed the greatest of all, for the wastefulness, the woe, the cruel losses of war, that it causes a people to know itself a people ; and leads each one to esteem and prize most that which he has in common with his fellow-countrymen, and not now any longer those things which separate and divide him from them." These words were written by R. C. Trench in 1855, and if they were true of the people after the very limited impact of the Crimean War, how much more true are they to-day after the total impact of a war which has spared nobody, whether in the fighting services or a civilian, and which has demanded from all, both individually and as a community, all that they have to give ! Totality in war to-day is necessary for victory ; this has never been true before, and total war is a new experience in the history of man. No evidence is available of what its permanent effects are likely to be, but these can hardly be negligible, and there are good grounds for hope that some of them will be valuable. Meanwhile we may note some of the more prominent characteristics of total war and some of its immediate effects, particularly in the social and psychological fields. I shall then transfer the whole conception to the educational sphere, and translating it into the idiom of education try to interpret its meaning for the educationalist.

Total war presents a different aspect under a totalitarian régime and in a democratic society. In both circumstances its aim is the same, and many of its inevitable conditions, but the means adopted to achieve the aim vary. Under the conditions of a political totalitarianism total war becomes the effort of a regimented society ; in a democracy it becomes the effort of an orchestrated society ; and a regiment and an orchestra behave and meet the demands upon them in very different ways. It is of the orchestra that I am here writing, an orchestra which demands the services of all and finds an instrument for each ; some instruments are more difficult to play, and some parts are more difficult to interpret, than others, but each instrument and part is chosen to suit the capacity of the performer ; successful

performance, in the easier categories no less than in the more difficult, demands the total concentration of all the individual's powers on the task in hand, and allows of no distractions ; the conductor is there, with his baton in his hand, and he must be obeyed, but he is a composite personality, and his directions are the expression of public opinion. It is thus that the symphony of total war is played in modern democratic society, and it is a symphony and not a cacophony. To drop the metaphor, we live in a society which is planned, and planned as far as possible for a free people ; this planning is distinct from the *laissez-faire* methods of peace-time, and from the authoritarian planning of a dictator ; it is significant that whenever the threat of the latter has been perceived, even as a cloud upon the horizon no bigger than a man's hand, there has been a public outcry that we are surrendering the very things for which we are fighting, that we are defeating our own ends, and that the war is beginning to lose its meaning. Such an outcry, in Press and in Parliament, has probably been more successful than we shall ever know (subtle psychological influences have been at work), but evidence of its success in particular cases has been clear enough to see. The war has been an ideological war to the man in the street, and it is only as such that he has been prepared to give himself wholeheartedly to it. Equally loud and equally effective has been the public outcry against *laissez-faire* individualism, whether seen in breach of the black-out regulations, or in offences against rationing, or in operations on the black market, or in any other method by which the individual seeks to benefit at the expense of the community. That is one characteristic of a democracy at total war—it is a willingly planned democracy ; and from this experience we may perhaps draw valuable lessons for the planning that will be necessary after the war. " By making the necessary adaptations to the needs of war one does not always realize that very often they contain also the principles of adaptation to the needs of a New Age . . . War as such is the maker of a silent revolution by preparing the road to a new type of planned order."[1]

Another characteristic is the attempt which society makes to realize every element in its potential capacity and to use this, where it is most needed and most capable, to achieve one aim. This is integration and concentration on a grand scale. In peace-time much latent capacity is allowed to remain latent, and

[1] Karl Mannheim, *Diagnosis of our Time* (International Library of Sociology and Social Reconstruction).

many resources of power are left untapped. Total war is by definition incompatible with this; old resources which have been neglected are used, and new resources are found—sometimes in unlikely and unexpected quarters. The most striking example of this is perhaps the changed attitude towards youth. In our young people we have had a vast reservoir of freshness, vitality, capacity, and power, which we have been quite contented to leave undisturbed, allowing it to deteriorate into a stagnant pool; but with the advent of total war there comes at once a stirring of the waters and the irrigation of the community by their fertilizing forces. Hence the whole development of the Service of Youth (it is no accident that this was a war-time development), the Savings campaigns in schools, the farming and forestry camps in school holidays, the Pre-Service organizations, the Service Squads in country villages, the County Badge programme. The real wealth of a people lies in its natural resources and in its man-power; the former we have long developed (though under the stress of war we have found some new uses for them); the latter we have fully developed for the first time, and for the first time we have fully included woman-power in man-power, and added to both the power of youth. In peace-time we have shamefully neglected our young people; in total war we have discovered them and used them. But it is more than the resources of man-power that have been mobilized. Spiritual resources have been mobilized through the co-operation of the Churches, agricultural resources through the co-operation of the farmers, intellectual resources through the co-operation of the scholars, particularly where these are engaged in scientific research. The potential value to the community in its hour of need of familiar social institutions is recognized, and this value is realized by the incorporation of the Cinema, the Theatre, and the Concert Hall in the national effort; there are concerts in factories, and C.E.M.A.[1] tours the country in the national interest; art is valued and used for what Conrad calls "that feeling of unavoidable solidarity" which it awakens in the hearts of the beholders, "of the solidarity in mysterious origin, in toil, in joy, in hope, in uncertain fate, which binds men to each other, and all mankind to the visible world". Solidarity again is the watchword in industrial life, solidarity with other agencies and institutions (particularly with the State), and solidarity within its own confines; thus it is fully mobilized as a whole in the

[1] Now the Arts Council of Great Britain.

national interest, and in turn fully mobilizes, in each of its sections, its whole available resources ; nor is it without significance that we tend to speak in terms of industry (in the singular), rather than of industries (in the plural). Moreover, in the industrial field, as in every other, there is seen the same co-operation of individuals and of groups.

Having thus marshalled all its forces, Society focuses them all on one point and directs them to one end. We are familiar with the direction of men and women into the work which is considered at once most appropriate to them and most conducive to success in the national effort. This direction has been carried out much more scientifically than in the last war ; it has been given more careful and sympathetic attention ; and there have accordingly been fewer misfits and less wastage of ability and power. Work " according to age, ability, and aptitude " has been the aim, and it is suggestive in our context that these words of the Education Act should be appropriate. But it is not only individuals who have been directed. Similar direction has been applied to groups and to institutions. There has indeed been a considerable development in group life : new groups, often cutting across the old social distinctions, have been formed, and new lessons have been learnt of the effectiveness of group action as opposed to individual action. But these groups have been formed for service and not for profit ; there is a new egalitarianism at the profit end of life, and a new competitiveness at the service end ; the former is largely the result of rationing, of the development of social services, and of a new sense of social justice bred of evacuation experiences : the latter is largely emotional, but is no less effective for that. The subordination of the group to the common purpose, coupled with the preservation of its distinctive identity, has been tried out in many forms and with varying degrees of success (the party-truce and the continuance in office of a national Government provided the most signal example of this) : on the whole, encouraging possibilities have been revealed. On a larger scale, such experiments may lead to a nobler patriotism—a patriotism which means devotion to a country for what it can give, and not for what it can get, and a valuation of the national heritage for the contribution which it can make to the heritage of mankind. It is germane to this consideration of the direction given both to individuals and to groups in total war, to reflect on two Platonic conceptions : first, that the claims of the individual and of the citizen are not conflicting when the

former is properly directed, but that citizenship satisfies the fundamental needs of individuality, and the individuality of its citizens is one of the State's most valuable assets ; and second, that education, though superficially built on a basis of class distinction, is in reality designed for social service.

Total war, again, is characterized by being the business of the whole community, and not of any one or more sections of it, or only of one generation. The community is seen as a

> partnership not only in things subservient to the gross animal existence of a temporary and perishable nature : it is a partnership in all science : a partnership in all art : a partnership in every virtue and in all perfection ; and as the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born.[1]

Horizons are widened, the continuity of history is dimly apprehended, and we feel a responsibility, and try to discharge it, not only to our contemporaries, but to our predecessors and to our successors : this last is perhaps the most deeply felt,

> And all the colour of our after-life
> Will be the shadow of to-day.[2]

In the old days of professional armies and navies, war was the concern of the fighting man. It was a sectional and a professional business. To-day it is a common business. It is not only the fighting man who fights for his country, but the hand in the munitions factory, the land-girl on the farm, the foster-parent in a reception area, the school-teacher in a class swollen by evacuation to eighty, the octogenarian in the queue, the woman with a baby standing in the crowded corridor of a railway-train, the fire-guard and the civil defence worker, the tired business-man on a Home Guard parade, the charwoman resolutely picking her way to her work through the rubble of her blitzed street. Total war is inescapable and indivisible. There are many fronts, but there is one campaign. Men fight by land and sea and air, in Burma and the Pacific, in Africa and Europe ; the posters tell us " If you cannot go to the second front, your blood can " : and meanwhile there is a third front in the kitchen, a fourth in the coal-cellar, a fifth in the garden and on the fields. But the campaign is one, the objective is one, and the army is one—made up of the Government, the fighting services, and the people in their homes and at their work. There is a new consciousness of unity and solidarity, a new sense of community. The com-

[1] Burke. [2] Tennyson, *Oenone*.

munity takes the place of the State in our thinking : there is less talk of " They " and more of " We ", and " Why don't they do something about it ? " tends to be displaced by " What can we do about it ? " There is an " internalization " of responsibility, instead of the old externalization.

Finally, it is characteristic of total war that the " colour of our after-life " claims more attention than in the wars, limited in their objectives and in their impact, of the past ; and it claims more and more attention as the war goes on. When a war is fought by a professional army for a limited territorial objective, war-aims and peace-aims are indistinguishable, they are easily grasped and they may seem to concern but little the whole body of the people. But when the war is fought by that whole body, and when it is fought not for a strip of territory but for a way of life, when it becomes not a territorial war but an ideological war, then a distinction is commonly drawn (which may be sometimes artificial) between war-aims and peace-aims, and the latter assume an increasing importance as the former come within sight of achievement. War-aims may be easily defined, with a certain deceptive simplicity, as final victory and unconditional surrender ; but these are dead-ends and barren conceptions ; and the question " What next ? " becomes pressing and insistent. It is a question, moreover, which every man and woman is bound to ask, for upon the answer there depends for every citizen his chance of winning the fruits of his discomforts, his labours, and his suffering. Nor is this all. The definition of peace-aims becomes a formidable weapon in achieving war-aims, and the early distinction between the two is seen to be misleading and suffers a progressive obliteration ; to define peace-aims may well determine the date of the enemy's surrender, as happened with the publication of President Wilson's Fourteen Points in 1918 ; it certainly determines the vigour with which the people prosecute the war, and thus brings the date of final victory nearer. Total war acquires a dangerous and self-generating momentum of its own, and this can only be arrested by a clearer conception of total peace. It is for this reason among others that Ministries of Reconstruction are set up, that a White Paper is published on the health services of the nation, that plans are set on foot for international co-operation, that an Education Act is passed while the sounds of battle are in our ears, and that a plan for Social Security becomes a best-seller. The breath of life comes into the dry bones of final victory and unconditional surrender ; the

breath is an inspiration, and the life is the life that every man, woman, and child hopes to live.

If these are some of the salient characteristics of total war, what are their effects upon the individual? The first point to observe is that he undergoes an integration parallel to that which we have noticed in society at large. He becomes the servant of one master-aim, and he concentrates all his powers, physical, moral, intellectual, and spiritual, on its achievement. The distractions of peace-time fall away from him; he is no longer the nomad that he was then, but he knows his journey and its end. To that journey he addresses himself, body, mind, and spirit. His conscience is uneasy if he spends his time on that which is no contribution to the nation's task. He achieves a unified personal life, and an undivided mind which integrates his religion, his citizenship, and his vocation.[1] The like-mindedness which is engendered by the common purpose shared with his fellow citizens is paralleled by a single-mindedness within himself. "Whatever act of thine has no reference either immediately or remotely to a social end, this tears asunder thy life, and does not allow it to be one, and it is of the nature of a mutiny, just as when in a popular assembly a man acting by himself stands apart from the general agreement."[2] The circumstances of total war forbid this "tearing asunder", and no faculty or capacity or power stands apart from the general agreement of the whole man. In the popular phrase "He is all there", a praiseworthy condition which he rarely enjoys in less exacting times. Moreover, he discovers in himself resources which he never knew he possessed, and these too are called up (as the State calls up all its potential resources) and integrated into the one supreme effort. He "never knew that he had it in him", and he finds that he can turn his hand to unsuspected tasks, which are all part and parcel of a single overmastering task. "Who", says Fuller, "hath sailed about the world of his own heart, sounded each creek, surveyed each corner, but that there still remains much *terra incognita* in himself?" Total war discovers this *terra incognita*. Experience thus becomes both enlarged and concentrated; and it is saved from that bitterness or sterility to which total concentration can easily lead by being centred on the community and not on the self.

This integration is accompanied by a new self-respect, which

[1] Cp. E. B. Castle, *The Undivided Mind* (Swarthmore Lecture).
[2] Marcus Aurelius, *Thoughts*, IX, 23, translated by George Long (Cassell & Co.).

is bred partly by the increased measure of self-knowledge, partly by a sense of mastery hitherto unknown, partly by the removal of those distractions which more than anything else annihilate the consciousness of self-hood, and mainly by the sharing in a significant task for which one is indispensably needed. It is a source of legitimate pride when a man finds that he possesses within himself unsuspected powers ; he grows in moral and spiritual stature, and his self becomes more worthy of respect and therefore more respected. The war-worker directed to a task for which his capabilities particularly qualify him, and trained in its execution, finds himself operating " in a region, however limited, where he can attain some excellence and acquire that sense of doing something well which, in the venture of life, is far more potent than culture ". These are the words of Professor Whitehead, describing the secret and the effects of true education. From such an experience there springs self-confidence, and from self-confidence there springs self-respect. At the same time, those distractions are removed which, under the purposeless conditions of peace, tear our lives to tatters, lead us to indulge in the shameful process of killing time, and so disintegrate our personalities that there is often no self left to respect. But above all the worker and his work both become significant ; the work is known to be an indispensable link in a chain, and the worker is like a man engaged on secret service ; he may be occupied on a very small task in a very small corner of the field ; but the field is there, and he knows that he is co-operating in a plan which depends for its success upon his labours. " It all depends on me "—the poster which appeared early in the war bearing those words was one of the simplest, but psychologically one of the most effective of all that were produced, and there is no doubt that it did much to foster the self-respect of the nation. Such a man feels that he counts, and to make a man feel that he counts and that he is wanted is to make him respect himself.

As in a watch one wheel rightly set doth with its teeth take hold of another and sets that awork towards a third ; and so all move one by another when they are in their right places for the end for which the watch is made ; so is it with the faculties of the human nature being rightly ordered to the ends for which God hath created them. But contrariwise, if the wheels be not rightly set, or the watch not duly wound up, it is useless to him that hath it. And so it is with the faculties of Man ; if his wheels be not rightly ordered and wound up by the ends of sciences in their subordination leading him to employ the same according to his capacity to make use of the creatures for

that whereunto God hath made them, he becomes not only useless, but even a burthen and hurtful unto himself and others by the misusing of them.[1]

At this point it will be well to summarize the characteristics of total war to which attention has been drawn. They are as follows :

(1) Society is planned as an orchestra, with a single aim to which each member is enabled to make his contribution.

(2) The community realizes all its latent potentialities, and mobilizes all its resources.

(3) Individuals and groups are alike directed, according to their capacity, to the point where they can best serve the common end ; but within a framework of co-operation each preserves an essential independence as a source of value to the whole.

(4) The war is inescapable and indivisible ; it is the business of the community as a whole, and not the professional affair of one or more of its sections ; there is an " internalization " of responsibility.

(5) There is a concentration on the present, accompanied by an ever-deepening attention to the future ; war-aims and peace-aims, the immediate objective and the further objective, are seen to be inseparable.

(6) The individual undergoes an integration parallel to that of society at large ; his powers are enlarged and concentrated ; he is conscious of a wholeness and a significance in himself and his work which increases his self-respect.

It may be argued that to write thus is to view the scene through rose-coloured spectacles, and that the case has been overstated. Admittedly, the picture drawn is a selective one, from which many of the darker shadows have been omitted. The sense of community and of one-ness with oneself and with one's fellows is not evenly spread throughout the population ; altruism and self-sacrifice are not universal ; there is the bad citizenship of the black market as well as the good citizenship of the queue ; direction (a doubtful good in itself) is often misdirection ; there is a loss of valuable independence, and precious freedoms are necessarily suppressed ; concentration on the one aim means neglect of other aims, which are higher in the scale of human values (the temporary abandonment of Arts courses in the Universities is a

[1] John Dury, *The Reformed Schoole.*

striking example) ; powers and abilities are wasted and perverted to evil uses ; the single end is itself an evil thing, destruction and not creation, and must taint all the means employed to accomplish it. The catalogue might be continued, but when all has been said the fact remains that a synthesis has taken place, and a synthesis infinitely fertile in human good. The task of our generation is to perpetuate all the valuable features in this synthesis, to learn their lessons, and to maintain them for the constructive ends of peace.

One of the lessons we can learn from the war is how many psychological and institutional forces can become operative in a society, if integration is really wanted. We ought to observe these mechanisms carefully, as the future of society depends on whether we can devise a technique for coming to an agreement about basic valuations and the method of social reform. Otherwise the only alternative is dictatorial planning. In this context there is much truth in the statement of the psychologist William James that the problem of modern society is to find a moral substitute for war. That means, to find a unifying purpose which acts as strongly as war in stimulating a spirit of altruism and self-sacrifice on a large scale, but without an actual enemy.[1]

Where is the unifying purpose to be found ? Hitler found it in the appeal of " Germany in ruins ". It may be that after this war we shall find it in the appeal of " Europe in ruins ", and the " actual enemy " (which man needs as a fighting animal, and which must always be there) will be found in the ignorance and apathy, the prejudice and selfishness, the mutual suspicions and distrust, which have been the cause of the ruin. Let these be personified in the semblance of the Devil, and man will have a foe worthy of his steel.

To fight this campaign to victory, total mobilization will be necessary and the integrating conditions of total war must be reproduced. This confronts us with a stupendous task ; but on the vast field of operations there will be smaller and more manageable battles to be fought on each of our social and institutional fronts, and in these totality will be more easily achieved. Of such fronts the most important is the educational front. What is the picture of education that totality draws ? How do the features of total war translate themselves into educational terms ? The time is opportune to answer these questions ; for one of the effects of the war (mainly through the evacuation of schoolchildren) has been to bring English education into the core of English life, to foster in all classes an appreciation of the schools,

[1] Karl Mannheim, *op. cit.*

to bring these into closer touch with the community, and to show how education can save the people. We should see first a clearly defined aim as the essential pre-condition of totality, and an aim understood, accepted, and shared by all concerned. The State in this country has never known till our own day what its aim in education has been ; for the first time in our educational history the Education Act of 1944 attempts to set this down, and provides the Minister with the necessary powers to bring it about. With the aim will go the plan necessary for its accomplishment, and this will be a comprehensive plan assuring coherence and continuity from the cradle to the grave. Adult education will begin in the Primary School, Primary education will be continued in the Youth Service and the Tutorial Class ; such a plan is foreshadowed in the three progressive stages of the Education Act. Within this plan there will be the particular plan, again coherent and continuous, of each school and educational institution, integrating all its studies and activities into an intelligible whole. This will mean revolutionary changes in our traditional curricula ; the specialist will be discouraged ; the knowledge of material, moral, and spiritual things will be presented as one and not three ; there will be an end to the provincialism of our thought ; each subject will be taught with a new and " catholic " emphasis ; the school will be less subject-ridden, and we shall think in terms rather of areas of activity than of isolated subjects ; and there will be a spiritual training implicit in all classroom experience, and in all " out-of-school activities ". A curriculum will no longer be the chaos of physical and mental jerks that has been customary. Just as there will be progress from class to class, so there will be progress from school to school, and easy transference from one school to another. The slogan will be " The right child in the right school at the right age ". This will mean the planning of all schools, whether inside or outside the State system of education, as members of a corporate whole : the provision of schools of a new type, to ensure that variety of education (particularly at the Secondary stage) which individual needs and diversity of environment will demand : the accessibility of all schools to those children who are capable of profiting by what they offer : and new methods of testing ability and aptitude, and of determining needs, at every step. It will mean also the safeguarding of a reasonable independence for all schools, as the sole source of that variety without which education can never be total. Totality does not spell uniformity, and education must

be managed by its own experts, in co-operation with the citizens whom it serves, and not by a Government Department. The community as a whole will be responsible for the education of its children, and will not delegate this entirely to a professional section ; the school has been too much with us—late and soon, teaching and learning disconnected items of knowledge we have laid waste our powers ; and though the school will always have its part to play, and a more exacting part than it has hitherto played, many other agencies will be pressed into the teaching service—industry, agriculture, and commerce, the club, the concert-hall, the art-gallery, the museum, the library, the radio, the cinema, the theatre, the countryside, and the sea ; the young earner will be primarily the learner, and he will enter the factory at the age of fifteen or sixteen or later because it is there that for the next few years his education can best be carried on. The whole scope of education will be widened, and lessons will be found not only in books and in lectures, but in situations and localities, and in all the experiences and environments which men and women share together. " Education comes not primarily through words, but through situations, not primarily through instruction, but through a pattern of living, not primarily through courses of study, but through an intangible spiritual atmosphere created by the community." [1] We shall free it from the verbalism which has been its curse, and we shall think of it not in terms of teaching, but in terms of making a plant grow ; that is what the word means by derivation, but we shall remember that despite all the gardener's efforts, it is the plant which does the growing. By these methods we shall bring into being the self-educating community which total education demands. The school will become more life-like, and society more school-like ; each change in a mass society will be interrelated with all the rest —changes in industry with the apprenticeship system, the apprenticeship system with part-time education and the compulsory school age, the compulsory school age with the successive stages of schooling and with its content at each stage. Education will no longer be an isolated and self-conscious department of life, but an integral part of it. The community, moreover, will not only be the principal educator of its members, but in its more limited forms of family, school, club, community centre, factory, will itself be one of the instruments of their education. Social education is an important aspect of total education ; social

[1] F. C. Happold, *Towards a New Aristocracy* (Faber & Faber).

infantilism, the inability to make and to use social contacts, is very common and is a sign of an incomplete education. The remedy is to be found in abundant opportunities to share in group life, and one of the first concerns of the total educator must be to provide his pupils, at each stage of their development, with groups large enough to foster a community-sense and to teach the art of living together, and small enough to be manageable. As the child grows up, these groups will enlarge their boundaries and increase in complexity ; they will reach the national group living within its national frontiers, and will spread thence to the family of nations ; when education reaches that point, it will be finely and intricately integrated, for it will be preparing human beings to build a world fit for human beings to live in. This world will be a *changing* world—the new order will not be a static order, but will be a shifting scene of kaleidoscopic colour and movement ; it is unlikely for many years to be an order at all. Total education will have its more distant " peace-aims " and its more immediate " war-aims ". The former will be concerned with the future and with the preparation for change ; this will mean the inculcation of a synthetic mental attitude, so that out of a stream of swiftly moving elements the essentials may be quickly seized and marshalled into a significant whole ; it will mean practice in seeing situations as wholes, the cultivation of an embracing awareness, experience in whole-living. The latter will concentrate on the present, and will only be concerned with the future as it inevitably grows out of the present ; it will aim at providing the whole child with a wholly satisfying life the whole of its time, at making each school day an intelligible and significant whole, in which all needs, physical, moral, intellectual, and spiritual, will be wholly met and integrated. From such experiences the proper attitude and mental capacity will inevitably develop, and the teacher with his eye on the present, will indirectly be serving the future ; for total education, as for total war, " peace-aims " and " war-aims " are inextricably intertwined. But these synthetic experiences will not be possible unless the child is treated as a whole. Our traditional practice in education has been far otherwise. Children have been the victims of our analysis and our dissection, no less than the subjects which we have taught them. The commonest analysis has been into body, mind, and spirit, and an attempt, doomed to failure because based on a lie, has been made to educate these three as if they were separable entities. Total education will have nothing to do with this nonsense. It demands

the integration of the individual child, and it refuses to lose sight of the wood in microscopic attention to the trees. A like integration is demanded for the teacher. He must be above all things a whole human being, with every part of his human personality well exercised by a varied experience among men, and in good working order ; not the narrow specialist with a one-track mind, emotions frustrated and sympathies limited by the unnatural segregation of his lot, and with no knowledge of his fellow-men outside the walls of his school. For work in our schools we must train not teachers, but the right kind of human being ; the right teacher will follow.

> Know thou thyself : as thou hast learned of Me,
> I made thee three in one and one in three—
> Spirit and Mind and Form—immortal whole,
> Divine and undivided Trinity.
>
> Seek not to break the triple bond assigned :
> Mind sees by Spirit : Body moves by Mind :
> Divorced from Spirit, both way-wildered fall—
> Leader and led, the blindfold and the blind.[1]

So it must be, for teacher and for taught alike. In our educational practice, partial or piecemeal and not total, we have commonly done violence to this conception, and have put asunder that which God hath joined together. " *Animula vagula, blandula, hospes comesque corporis.* They had their being together, Parts are they of one reasonable Creature, the harming of the one is the weakening of the working of the other. What sweet Contentments doth the Soul enjoy by the Senses ! They are the Gates or Windows of its Knowledge, the Organs of its Delight." In total education we shall no longer part these " two so-loving Friends and never-loathing Lovers ".[2]

Such then are the major principles of total education. It will be the business of the following chapters to apply these principles in detail to some of the problems of school and university life, to draw attention to the lengths to which analysis has gone, and to point the directions in which the new synthesis will take us.

[1] James Rhoades, *Out of the Silence.*
[2] William Drummond of Hawthornden, *The Cypresse Grove.*

CHAPTER III

ORGANIZATION AND ADMINISTRATION

Some are bewildered in the maze of schools.
Pope.

It was stated in the last chapter that until the passing of the Education Act of 1944, to a consideration of which I shall return, the State has never known its aim in education ; to put the matter more justly, it has set before itself a series of *ad hoc* and limited objectives, and these, put forward in the first instance to meet the demands of a particular and passing situation, and with a value relative to that situation, have acquired a permanence and an absolute value to which they have not been entitled. Nor have they ever been seen in perspective as stages on a journey with an ultimate goal in sight. In fact, the goal has not been in sight, and there has been no comprehensive and clearly defined end ; means have often been mistaken for the end, because the end has never been visualized. (A precisely parallel state of affairs can be observed in many schools, but this will be treated in a later chapter.) Political events have frequently determined the genesis and the direction of educational advance, and it is remarkable how often educational legislation has followed hard on the heels of an extension of the franchise or a war.[1] But the advance has been limited, and before long a dead-end has been reached ; and despite its deadness, this has remained the end for future generations of children. Meanwhile, another event has occurred, and education has started off in a new direction, only to reach in time a new dead-end. The objective may have been the " education of our masters ", or the " instruction of the labouring poor ", or the fitting of boys and girls " to fill that place in society to which God has called them ", or the training of a largely illiterate population in the three essential skills of reading, writing and counting, or the provision of better technical training to meet the demands of an industrial age ; some of these objectives have been fully reached, but having been reached they have remained as roadblocks in the path of educational progress —it is significant that up to 1944 the legal duty of a parent in the education of his children has been performed if he has ensured their receiving adequate instruction in the three R's ; others are

[1] The measures of 1833, 1870, 1902, 1918, and 1944 are outstanding examples.

still to be attained ; but all are uncoordinated either with one another or with the other potentially educational forces of society ; the contribution of industry, for example, to the education of its recruits has been negligible. It is remarkable how much valuable territory has been occupied on this journey, for the journey has been a distracted and nomadic one ; but much of the territory has been lost as soon as won, through lack of ability to administer it as part of a larger whole.

The results of this purposelessness are interesting and instructive ; they are also depressing. Historical causes have combined with a natural predisposition to analysis and to dealing with parts rather than wholes, to produce a system of education which is in truth no system at all ; for a system is something which stands together as a complex unity, and this has not been true of what we call our educational system. It has been the result of haphazard and fortuitous growth, of what has been called " addition in isolation " : this process has built not only the traditional curricula of schools, but the schools themselves, and schools no less than subjects have been added as circumstances seemed to demand, and with no thought for the weaving of an intelligible pattern. Thus we have had our Elementary schools, our Secondary schools, our Technical schools, and other categories, each pursuing its task in rigid isolation from its neighbours, with little or no traffic or free trade between them, and with a profound ignorance of one another's circumstances and problems ; and outside the general system altogether there are the Public schools, the Preparatory schools, and the Private schools, living in an educational world of their own. What does the average Public school-master know of his colleague in the Elementary school ? or the average uncertificated teacher in a rural school of his colleague in an endowed Grammar school ? And yet they are colleagues. " Men are men before they are lawyers or physicians or merchants or manufacturers ; and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians." [1] To make their pupils capable and sensible men and women is part of the one task on which all these teachers are engaged, in whatever school they are teaching : collaboration in a single task only reaches its full effectiveness through the sharing of experience and the discussion of common problems : in the field of education the experience is not shared and the problems are not posed in common, and the teacher in

[1] John Stuart Mill, *Inaugural Address at St. Andrews*, 1867.

the village school is unaware that his problems are fundamentally those of the teacher in the Public school. At the post-primary stage we are confronted with a hierarchy of schools, all catering for the same age-groups, instead of an equal partnership : the hierarchy is partly the outcome of historical movements, partly the reflection of a society not uninfluenced by " snob-values ", partly an expression of that analytical simplification which is so congenial to us ; but it is a hierarchy built on the shifting sands of popular approval and not on the solid rock of comparative merit. So long as it stands, and so long as the schools in the higher ranges are only accessible to those with considerable incomes, traffic will be limited and there will be little freedom of movement : there will be obstacles at the beginning of the way, and there will be rare inter-communication between its branches in their later divergence. The chief sufferer is the child, for whom all ways should be kept open ; but the child has often been sacrificed (in this matter as in others) to the school.

Cutting across these unnatural distinctions, there is another set of distinctions, equally unnatural, often found within the walls of a single school. These are the distinctions between technical education and cultural education, between physical education and mental education, between the vocational and the liberal, the intellectual and the æsthetic, the academic and the practical. Some schools practise a certain degree of specialization along these lines : thus the Public Schools are popularly supposed to be schools for the training of character, though every teacher knows that you can no more train the character without the mind than you can train the mind without the character : or the less gifted boys and girls are given a more practical curriculum, though experience has shown that this leads to no more satisfactory results. There is no *essential* difference *in education* between the " liberal " programme of the Grammar School Sixth Form, and the technical programme of the Trade School : and each loses its claim to be a *school* as soon as it severs its links with the other. The body cannot be educated without the mind, nor the mind without the body : their education must always be co-education. And the æsthetic values are not essentially of a different order from the intellectual values. " Holy affections are not heat without light ; but evermore arise from the information of the understanding, some spiritual instruction that the mind receives, some light or actual knowledge." [1] The cloak of learn-

[1] Jonathan Edwards, 1746.

ing is a seamless cloak, and we've attempted to unstitch it : the result has been a thing of shreds and patches. It is true that there has been some reversal of this analytical process in recent years, and a movement towards integration both of the child within the school and of the school with the community ; but this movement is still in its infancy, and the Elementary School of bygone days, with its high surrounding walls and its shut gates, still stands as a symbol of an order which has not wholly passed away.

The imposition of time-limits on education has been symbolical of the same order. To begin at the age of five is to neglect some of the most formative years (it was the Jesuits who said that to have a child for the first seven years of its life was enough for their purpose), and to end at fourteen is to make no use of those years when theory is cross-fertilized by practice, when learning becomes significant in the light of experience, and when what is written in books can be read with understanding because translated into the idiom of life. The upper age-limit has, it is true, been slowly raised by Act of Parliament, but the movement for reducing it at the other end has been unofficial and very tentative. It matters, indeed, but little where the upper limit is placed : to place it at any point on this side of the grave is to misconceive the whole matter : total education is a lifelong process, and to single out certain years of human life and to earmark them for education is to deprive it of its secret unity. Continued education alone can save it from this deprivation. And continued education, from cradle to grave, must be both inescapable and indivisible. If it is to be continued it must be inescapable ; an escape at a fixed age, even though a return may subsequently be made, interrupts the process and destroys its wholeness : if it is to be education it must be indivisible, otherwise it deteriorates into training or instruction or exercise. With us, formal education has been neither : the very recognition of a " school-leaving age " encourages the idea of escape, and the idea finds ready acceptance : education has been " a compartment of life, because the school and the world have become two categories not complementary but rather opposed to each other ",[1] and none need live in a compartment unless he chooses ; but if education is coterminous with life, there is no escape : while an ever-increasing divisibility, as I have shown, has been a characteristic of educational theory and practice.

[1] Karl Mannheim, *op. cit.*

When we turn to a consideration of the authorities responsible for administering this unsystematic system of education, we find a similar disarticulation. At the centre we have grown accustomed to a Board of Education (now superseded by a Ministry) which never meets, and under a President with no powers. It is readily understandable why the Board does not meet : constituted as it is of His Majesty's principal Secretaries of State, together with the Chancellor of the Exchequer, the Head of the Treasury, and the Lord President of the Council, there is no common bond uniting its members : if it did meet, it would have nothing to talk about, or if it did talk, its discussions would be uninformed and irrelevant. It is, indeed, a strikingly inorganic body, and in its composition is not a good example of wholeness. The President has been charged with the " superintendence of matters relating to education in England and Wales " : a superintendent is not a planner or an organizer, and it would have been *ultra vires* for him to survey the whole field, to work out a single campaign, and to co-ordinate all available forces to one end : nor, if he had essayed such a task, would he have had any authority to control the dissident or the refractory. In any event, the whole field is not the province of himself or his Board. The education of the young citizen is the concern of other Government Departments besides the Ministry of Education. Approved Schools, at one time the responsibility of the Committee of the Privy Council for Education, have passed under the control of the Home Office. It is not suggested that this control has not been well and wisely exercised : in sympathetic and individual teaching, in the discovery and fostering of interests, in medical superintendence, and in facilities for games and recreation, these schools compare well with some of the best schools in the country. But under their present control they suffer from one fatal weakness : boys and girls find their way into them through the police courts (those who are sent by Public Assistance Committees are relatively very few), their time in the school is officially described as " detention ", and the impact on the public mind is that of punishment rather than education. These boys and girls form an important section of the community, and the problem of their treatment as they grow up is an educational problem : it has a disciplinary aspect, but discipline is not unknown as a factor in education. Is it not time, in the interests both of the central authority and of their pupils, that these schools were transferred to the Ministry of Education and became an integral part of the

educational system ? [1] In the development of the School medical service since its inception in 1907, we have seen perhaps the most marked *educational* advance of the century : this, however, has been, and still is, the province of the Ministry of Health, and not of the Ministry of Education. The intimate association between the development of the body and the development of the mind is commonly recognized, but officially the two are dissociated, and each is handed over to its own Government Department. The child, once again, has been lost sight of in the eagerness to provide the departmental organization. Problems of employment in the first years after leaving school are properly the concern of the educational authorities, unless we are to say that education ends at the age of fourteen : in practice they are the concern of the Ministry of Labour, and the child becomes an economic unit rather than a whole human being. The Ministry of Agriculture and Fisheries is responsible for certain aspects of rural and agricultural education, and the Luxmoore Report [2] recommends, with only one member of the Committee dissenting, that this further disintegration of the educational process should be accentuated and made more explicit ; but the essentials in the upbringing of the future agricultural worker—the mental alertness which is more important than technical knowledge, the moral and religious training [3] which issues in ideals of community service and a readiness to help, the training in the use of leisure and in the correcting of propaganda, the sense of values, and the sense of purpose in life (based on a combination of religion and patriotism)—these demand an educational and not a technical service. It is not so much farm-workers that we want to train, but the right type of man or woman to work on the farm : the distinction, which might be applied to other occupations (and above all to the teaching profession), is an important one, and for the turning out of the right type of human beings it is the educational authority that must be responsible to the community.

Parallel to this disintegrated administration at the centre, there has been a similar disintegration on the circumference. Some Local Education Authorities have been responsible for only one section of the educational field (the Part III Authorities) and have

[1] Cf. an article in *The Times Educational Supplement*, September 16, 1944.

[2] *Report of the Committee on Post-War Agricultural Education in England and Wales*, 1943 : paras. 174 and 175, and Minority Report.

[3] "The Danish Folk High Schools had from the beginning a religious basis." Cf. J. C. Moller and K. Watson, *Education in Democracy* (Faber & Faber).

had to hand children over, at the age of eleven, to another and more distant Authority: some have been too poor, even where they had the power, to make adequate provision for both the Elementary and the Secondary stages, and have been compelled to starve one or the other: opportunities for making provision at the pre-school age or at the post-school age have been inadequate or non-existent, and no Authority has been able to view a child's life as a continuous whole from infancy to manhood or womanhood: there has been little use of the educational agencies of the neighbourhood other than the schools: the interests of the ratepayers have sometimes conflicted with those of the children, and the former have prevailed, to the detriment of a complete and generous education for the latter. To these disintegrating tendencies there have been added those arising from the Dual System. This is not the place to debate the rights and wrongs of dual control (an infinitely complicated question, involving important historical considerations), but merely to draw attention to the self-evident fact that duality disintegrates, and that it can only be considered a merit if the schools in each of the two categories are equally well equipped to provide all that a child needs for a full life: this they notoriously are not, but even if they were, the existence of the system would still reduce the likelihood of getting the right child into the right school at the right age (in a single-school area, for example). Single control may be dangerous: an unscrupulous government might use its schools for the propagation of a political ideology: but it is doubtful whether dual control, as we know it, is the most fitting, and educationally the most desirable, safeguard against this risk.

What have the apostles of total education to say to these things? And how can their gospel be proclaimed and put into effect without sacrificing that variety of experiment and experience which is the very life-blood of education? Some part of the answer is given in two vital clauses of the Education Act: the stages and purposes of the statutory system of education (the State now knows its aim) are set out in clause 7—

> The statutory system of education shall be organized in three progressive stages to be known as primary education, secondary education, and further education; and it shall be the duty of the local education authority for every area, so far as their powers extend, to contribute towards the moral, mental, and physical development of the community by securing that efficient education throughout those stages shall be available to meet the needs of the population of their area:

and in clause 34 it is laid down that

> it shall be the duty of the parent of every child of compulsory school age to cause him to receive efficient full-time education suitable to his age, ability and aptitude, either by regular attendance at school or otherwise ;

(if they are to perform this duty many parents will have to know their children as they have never known them before). In these clauses revolutionary changes in our whole educational set-up are explicitly stated : we have the substitution of progressive stages for discrete types : we have the contribution of the local authority towards the total welfare of the whole community : we have the child treated as a whole person with specific abilities and aptitudes, and not as the mere recipient of the three R's : and we have the recognition that efficient education can be provided otherwise than by attendance at school. All this is synthesis, and valuable synthesis. But no less valuable are the consequential changes. A parent will not be able to fulfil his obligation as laid down in clause 34 unless there is available for him a far wider variety of schools, particularly at the secondary stage, than he finds to-day : to-day we have only one type, that of the Grammar School leading to the School Certificate examination, and it is doubtful if this is the right type for a large proportion even of the 16 per cent. of the school population who are now chosen for it by a special examination : it certainly will not be the right type to suit the abilities and aptitudes of the whole school population. Other types, therefore, are contemplated—the Modern Secondary School and the Technical Secondary School—and these have received the powerful support of the Spens and Norwood Committees.[1] But it is to be hoped that we shall not stop there : what ground is there for thinking that every child at the age of eleven can be neatly classified in one or other of these three categories ? We shall need other types—a rural type, for example, and an urban type. It may be that in certain circumstances the multilateral school will provide the solution : this seems particularly suited to country districts, where it may be inevitable, but the London County Council has definitely nailed its colours to this mast. The wisdom of the step is a matter of controversy, and can only be proved by experience. On the one hand, the advantages of the multilateral school are obvious : if it can be held together, it will integrate the experiences of child-

[1] Cf. *Secondary Education with special reference to Grammar Schools and Technical High Schools*, Ch. IX, Part VI, para. 22.

hood as no other school can, and will by its very constitution become a place of social education : " the division of schools into Grammar schools and Technical schools is socially unsound, since it endangers the growth of that common social philosophy which, for the preservation of civilized life, must be shared alike by administrators and scientists, professional classes and directors of industry, soldiers and technicians." [1] The distinction, moreover, between the cultural and the technical will be more successfully blurred in such an environment, and each will be suffused by the colour of the other. There will also be administrative convenience in such an organization. On the other hand, the dangers and disadvantages are no less obvious. The school may split into specialist groups, each of the many sides becoming virtually a school in itself,[2] and disintegration, instead of being spread among a group of schools, may be concentrated within the single school and thus become more marked. This will be the more likely to happen with the inevitable growth in the size of the school : astronomical figures are quoted for the size of multilateral schools in America, where there are sometimes as many as eight thousand pupils : it does not follow that our schools need swell to such proportions, but even at the lowest estimate they would probably approach eight hundred or one thousand. It would need very little to turn such a school into a mass-production factory, and the sense of community might well wither inside its walls : wholeness can be more easily fostered where the organism is small enough and compact enough to be taken in at once :

> in a small school the difficulties of co-ordination are reduced to a minimum : the woodwork master is often, for example, the science master as well : few of the staff are specialists, and every teacher has at least two strings to his or her bow : it follows that there will be more chance that the work of the school can be seen clearly as a whole, and this is an advantage that the small school will do well to cherish.[3]

Moreover, as education becomes more humane, more a matter of the impact of personality on personality than of text-book on student, the personal influence of the Headmaster or Headmistress grows in importance, and beyond a certain point (probably somewhere between three and four hundred) that influence diminishes with every addition to the numbers in the school. Nor can we

[1] F. C. Happold, *op. cit.*

[2] The " Modern Side " may well become a kind of dump, and its members, leaving school earlier than the rest, will miss the opportunity of occupying positions of responsibility.

[3] H. M. Burton, *The Education of the Countryman* (International Library of Sociology and Social Reconstruction).

be sure that the multilateral school will in fact provide that varied fare of adequate nutritional value which is claimed for it. An American teacher writes: "The multilateral school leads, as American experience has shown, to a confusion of educational values, lowering of standards, and inadequate adaptation to individual abilities and aptitudes." [1] The issue, however, is not a clear-cut issue between multilateralism and unilateralism: multilateralism itself has never been accurately defined, though it is commonly equated with omnilateralism: but is this necessary? how many sides should the many-sided school include? There are modifications of multilateralism in its extreme sense which would be free of some of its disadvantages: should we not make further experiments with bilateralism? Joint Secondary and Technical Schools are already being successfully run, and there are many variations which may be played on this theme. Another possibility is the development of the School Base, round which would be grouped a diversity of schools, varying in their curricula but sharing in a common cultural and recreational and social life: [2] the rebuilding of blitzed towns provides unique opportunities for this experiment.

So far, the differences discussed have been differences in curriculum. But these are not the only differences between schools, nor are they necessarily the most important educationally. There are also differences in the way of life, and we may look forward to the further development of old types of school and to the invention of new types, to meet the needs of a whole generation of boys and girls now being educated for the first time. There will certainly be a demand for more boarding accommodation: public opinion on this matter has undergone a revolutionary change during the war (partly as a result of evacuation experiences and camp schools), and evidence given before the Fleming Committee (and subsequently published) showed conclusively that where there had previously been suspicion, there was now approval, and that many parents would ask for facilities for their boys and girls to board during part at least of their school-life. It is to be hoped that the Public Schools, by rendering themselves accessible to all classes in the community irrespective of their wealth or social position, will contribute to the meeting of this demand: these are, however, few in number and their annual intake is not more than six thousand: their contribution, there-

[1] I. L. Kandel, Columbia University, in an article in *The Journal of Education*, February 1943.

[2] Cf. Howard Whitehouse, *The School Base* (Oxford University Press).

fore, is bound to be small, and further provision will have to be made by the Local Education Authorities exercising their new powers under the Act.[1] In this new provision valuable experiments can be tried : in particular we shall need, in addition to schools which make boarding-provision for the whole of a child's school career, others which will provide for quite short periods —for six months, perhaps, or a year, or more commonly for two years : thus a school might be a day-school for all its pupils up to the age of sixteen, and a boarding school for those who stay on from sixteen to eighteen : or the boarding period might come earlier : or a city day-school might establish a boarding department in the neighbouring country (possibly in association with one of the existing Public Schools), to which its pupils might be sent for shorter or longer periods according to their individual needs. Again, we shall need more co-educational schools, both boarding and day schools, experimenting with them at different ages : it may well be that one child will need co-education in the earlier years and another child in the later years, and if education is to be total there must be schools for both children. Other schools, again, might develop along the lines of a good club. It is probable that the efficient and understanding club is one of the most potent educational forces of our time (more potent than many schools), and with the development of the Youth Service and its progressive incorporation in the educational system, a model for new schools may well be found within it : these will be schools of activities rather than of subjects, of doing rather than of studying, of practice rather than of precept, of co-operative learning rather than of *ex-cathedra* teaching. They will require a new type of teacher, and book-learning may well be the least marked and the least significant of their occupations.

Variety, such as has been outlined, will do much to bring all children in and to enable them to grow into the human beings they should be, the fathers and mothers of a great to-morrow for the whole community. It will diminish the number of square pegs in round holes, and will provide an antidote to Dryden's gloomy truism :

> By education most have been misled ;
> So they believe, because they were so bred.
> The priest continues what the nurse began
> And thus the child imposes on the man.[2]

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[1] Cf. *The Public Schools and the General Educational System* (Report of the Committee on Public Schools), especially the first recommendation, and Ch. 4.

[2] *The Hind and the Panther.*

But variety by itself is not enough. Total education demands that it should be the variety not of a patchwork quilt, but of an ordered tapestry. " We do not want to waste a single child," said Mr. H. A. L. Fisher in 1917 : " we desire that every child in the country should receive the form of education most adapted to fashion its abilities to the highest use. This will mean that every type and grade of school in the country must be properly co-ordinated." Variety must be accompanied by co-ordination, and analysis find its perfect work in synthesis. Co-ordination in this context is the antithesis of subordination : the latter implies such a hierarchy of conditions as we see in the school world to-day : the former implies parity of conditions in all schools. This, though difficult to attain, is not beyond our power. By legislative enactment we can ensure equal conditions in premises and equipment, in service and pay, in staffing-ratios and the qualifications of teachers : we can banish all those ideas of " education on the cheap " which have been the bane of the statutory system of elementary education ever since its inception. Much work will have to be done before this end is reached : in particular, as erstwhile Elementary Schools become part of the Secondary field, and as new schools are built in that field, there will be great calls upon the liberality of our outlook and upon the generosity of the public purse. For the grave danger will be that of a levelling-down rather than a levelling-up : if parity of conditions is to be established, it must be parity on a high level and not on a low level. One essential factor in such parity is that unification of the teaching profession which is urged in the Report of the McNair Committee.[1]

Given these reforms, all schools will have a fair start : the status they will enjoy in the estimation of parents will depend partly on their own achievement, partly on the education of public opinion : for the latter purpose (as for many other purposes) the institution of an active and effective department of Public Relations in the Ministry of Education is an urgent necessity ; it is important that we should tell England what schools she has and what functions they perform. There has been much pother about " parity of status ". Is not this a will-o'-the-wisp ? —one of those illusions which, in Carlyle's phrase, it is the lot of human beings to pursue till they burst or vanish ? Parity of status, in the commonly accepted sense of all the members of a category or a group being equally good, is neither desirable nor

[1] *Teachers and Youth Leaders*, Ch. 3 (H.M.S.O.).

attainable. It is undesirable because it implies a dull uniformity and removes all incentives to new ventures and new experiments : it is unattainable because it is contrary to human nature. No one will believe that one thing is as good as another, whether it is a brand of tobacco, a grocer's shop, or a school, because he is told so : he may suspect that one is worse than another because it is cheaper : but he will know that this particular brand of tobacco is the best *for him*, and that this grocer supplies his needs more efficiently than that : and the parent must be enabled to feel that out of a variety of schools open to his choice, all equally well equipped and equally well staffed, this particular school is the best for *his child*. That means that he must know the schools with the help of the Public Relations department, and he must know his child—a matter entirely of private relations, and one which is well worth encouraging. All schools must, however, be equally open to him, and equal conditions must be accompanied by equal accessibility. Doors to-day are more widely open than they have been before, and the Education Act will open them wider still : if the recommendations of the Fleming Committee are acted upon,[1] few if any will remain shut. But an open door is an invitation, and not a passport. Who is to be allowed in ? What are to be the tests for admission ? I shall deal with these questions in a later chapter : let it suffice to say here that the days of the rigid examination as the sole test are numbered, and that new and more human methods will have to be devised. It is perhaps significant in this connection that the Fleming Committee prescribes no examination for the selection of Bursars for the Public Schools.[2] But however efficient the tests, mistakes will still be made, and the younger the child, the greater the probability of error. This can only be rectified by easy conditions for transfer and for traffic moving freely *in all directions* at later stages ; and these conditions can only be brought about when a co-ordinated system of schools replaces the present hierarchical structure.

No reference has yet been made to what is popularly known as the " School leaving age ". This is an inexact phrase, and it is time that we dropped it from our common speech. There never has been a " School leaving age ", and the use of the phrase has had subconscious but damaging effects. It would be more accurate to speak of a " School staying age ", and until this is fixed at the same point for children in all schools, a formidable

[1] *Op. cit.*, Ch. 5. [2] *Op. cit.*, paras. 188, 189.

bar to parity of conditions will remain. Here lies the strongest argument for raising the age to sixteen at the earliest possible moment: while the age for the Secondary Grammar School is by tradition and common use sixteen, and the age for the Technical and Modern Secondary Schools is fixed by statute at fifteen, educational conditions will be unequal. The Education Act, however, really raises the age to eighteen: it is not till then, even though the later years will be on a part-time basis, that the "young person" may finally say good-bye to school; and the emphasis on continuity that runs through the Act, extended as it is into the period of adult education, suggests that to leave school at any age will be an interruption of an unfinished process. This is the standpoint of Total Education, which, except for purposes of convenience, does not think in terms of ages.

> To all of us [wrote Carlyle] the expressly appointed schoolmasters and schoolings we get are as nothing, compared with the unappointed incidental and continual ones, whose school hours are all the days and nights of our existence, and whose lessons, noticed or unnoticed, stream in upon us with every breath we draw.[1]

The appointed schoolmasters and schoolings are, even in a comparative sense, more than "nothing": they are essential agencies in an unending process: they must co-operate and not conflict with the unappointed ones, which (be it noted) are active even while the child is still technically at school; and they must prepare the way for the work which those latter will do in increasing measure as the years go on. Only so will the essential oneness of education be recognized: only so will the Youth Movement, University education, and Adult education find their roots in the Primary School.

> Adult education is an apex and completion of the whole educational system, starting from the Nursery school and the Kindergarten to the University, but not ending with it: and if it is to be successful, it must rest on a material system of primary and secondary education, to which it is the logical and flexible terminus.[2]

To ensure such success, we must teach always with this wholeness at the back of our minds, and both the content and the method of our teaching, no less than the organization of our system, are likely to be modified, if not revolutionized, accordingly. The aim of the school must be "not only to impart ready-made knowledge, but to enable us to learn more efficiently

[1] *Life of Sterling.* [2] Grant Robertson, *The British Universities* (Methuen).

from life itself".[1] And this will mean that education will be both inescapable and indivisible.

To effect the necessary co-ordination in the school field, reforms in the administrative machinery would be necessary both at the centre and on the circumference. Total Education would see at the centre a Ministry of Youth, in whose hands would be concentrated all the responsibilities for the welfare of young people up to the age of eighteen at present shared by the Ministry of Education with the Home Office, the Ministry of Health, the Ministry of Labour, and any other Government Departments which may be involved. Physical development, the treatment of young offenders, the choice of employment, and the time to be spent in employment, would thus be added to the more technically educational responsibilities of the present Ministry of Education, and would all fall under one authority. It would be easier to contemplate this transfer of responsibilities, if these were not already in many instances so efficiently discharged (particularly by the Home Office in its Approved Schools) : but the case for unification is a strong one ; and the dangers of friction between Departments, which must work out to the detriment of the child, and of disproportionate weight being given to interests other than those of education, should be removed. The position to be held by the Minister of Youth has been set out by Plato in *The Laws* : " There remains the minister of education of youth, male and female "—to-day we may say of our own Minister, " male or female ", and note that for the first time a woman has been appointed to this high office—

> he who is elected, and he who is the elector, should consider that of all the great offices of state this is the greatest ; for the first shoot of any plant, if it makes a good start towards the attainment of its natural excellence, has the greatest effect on its maturity ; and this is not only true of plants, but of animals wild and tame, and also of men. . . . The legislator ought not to allow the education of children to become a secondary or accidental matter. . . . He who would be rightly provident about them, should begin by taking care that he is elected who of all the citizens is in every way best . . . And he shall hold office for five years.[2]

The long line of Presidents of the Board of Education during the past twenty-five years, their strange qualifications (*sic*) for the office, and their stranger histories, show clearly what a revolution is necessary if Plato's recommendation is to be accepted. The

[1] Karl Mannheim, *op. cit.*
[2] Plato, *The Laws*, Bk. VI, 765–6 (Jowett's translation).

Ministry should consist of the best minds in education and other forms of social life : only so can the inextricable entanglement of education with society be reflected at the centre. And the present duality of an administrative section recruited from the Civil Service, and an inspectorate recruited from the teaching profession (the administration of education, and inspiration in education might be the provinces of different authorities), should be ended. This can only be effected by a reform of the Civil Service, but it is a reform which would remove from education much confusion and incompetence, dissipation of energies, and vexatious delay. Totality is needed at the centre ; and by steps such as these can it be reached.

It is also needed on the circumference. The problem here is set by the existence of the small local Authority—small in the area which it controls, small in its school population, and small in its financial resources ; and the problem was partly solved by the establishment of Part III Education Authorities, whose responsibility was restricted to Elementary Education. This solution has proved unsatisfactory, and one of the grounds for the general dissatisfaction with it has in fact been its violation of the principle of totality. Its sole merit was that it preserved local interest, albeit only in one corner of the educational field : this, however, was of some value. The problem now takes the form of how to establish Local Education Authorities big enough and wealthy enough for the provision of adequate services in the whole educational field, but small enough to ensure local contacts and the preservation of local interest. Many suggestions have been put forward for the solution of this problem : perhaps the most important have been those of the Consultative Committee of the Board of Education, which in 1926 recommended (*a*) the introduction of legislation for

> transferring to Authorities for higher education all the powers and duties of those authorities for elementary education only which are concerned with areas that do not reach a certain minimum standard of population, and vesting with full powers in respect of higher education those Authorities which are concerned with areas that attain the minimum standard in question,

and (*b*) the institution of provincial Authorities for education

> in which the Authorities for elementary education only and the Authorities for higher education shall both be ultimately merged :

such a provincial authority the Committee held would

in the majority of cases have to be broader than the geographical county, all the more as county boundaries, over which children must often pass to reach the place of education best suited to their needs, already raise difficult problems.[1]

A model for these Authorities might presumably be found, on a larger scale, in the provincial authorities of Canada. In 1938 the Consultative Committee repeated these recommendations; but its members were then so much impressed by the need for preserving the integrity of the county authority and by the importance and complexity of the problem, that they recommended that it

be remitted to a Departmental or Inter-Departmental Committee, which would not seek any general solution before it had thoroughly investigated the circumstances of individual areas; the character of the work already accomplished by Part III Authorities; the possibly deterrent effects of a dual administration; the efficacy of devolution; the minimum standard of school population requisite for the exercise of full educational powers; the effect of amalgamation, or transfer of powers, upon the administrative efficiency of neighbouring Authorities; and other relevant matters.[2]

There is implicit in these clauses a recognition of most of the objections which might be raised to any scheme of regional administration, and the need for such a Committee of enquiry is as urgent to-day as it was six years ago. The scope of the enquiry would, however, have to be widened to embrace the whole matter of local government reconstruction:

until we know what the post-war organization of central and local government is going to be, it is premature to attempt a re-classification of local education authorities: what is important, however, is that the voice of education should be authoritatively and unequivocally expressed in all places where the structure of local government and problems of town and country planning are under review.[3]

But has the voice of education anything authoritative and unequivocal to say? What will it say upon that most important question of all, the area and the population which can appropriately be brought under the responsibility of one education authority? This will not always coincide with the area and population appropriate for other local government services. Most varied estimates have been formed—ranging from a popula-

[1] *The Education of the Adolescent*, paras. 191 and 192.
[2] *Secondary Education with special reference to Grammar Schools and Technical High Schools*, Ch. IX, Pt. VII, 25.
[3] W. O. Lester Smith, *To Whom do Schools belong?* (Basil Blackwell).

tion of a hundred thousand to a population of half a million. This is surely a matter on which a clear conclusion could be reached, based on three fundamental principles : (1) that there should be equal educational opportunity for all children, (2) that the unit of administration should be effective, and (3) that local interest should be fostered. This last is not the least perplexing of the three, but for total education it is vital. We must encourage the interest of the whole community in the education of its children—whether that community be the village, the market-town, the industrial city, the county, or the whole people : education must be the concern of us all, in our multifarious groupings, large and small. We must surely look forward to some scheme of regionalization : but *pari passu* with that must go the forging of new and stronger links with the local communities. It may be difficult for loyalty to be felt towards a region, or for the essential contacts between teachers and Authority to be maintained when regionalization removes Authority to a distance. But much can be done by the active interest and intervention of such bodies as Parish Councils and Rural or Urban District Councils.

> There are directions in which these local bodies [writes Mr. H. M. Burton] with their knowledge of social and economic conditions in the villages, could be of great assistance to the Education Committee and its officers governing, as they must, from a distance. The Committees have themselves been reluctant to seek this help, or have rejected it when offered, and there is room for much more good will on both sides.[1]

Unexplored possibilities open out here : they need exploration by experts, who are also men of good will : and only when they are realized will our system of educational administration become both efficient and total.

How far does the Education Act of 1944 take us in these directions ? What is its contribution to wholeness in the organization and administration of education ? In general terms it may be said that wholeness is the key-note of the Act. The theatre has been built, and it is a national theatre and not a provincial theatre : education is conceived on national rather than local lines, and public opinion, owing to a possibly apathetic Ministry or Government, becomes more important than it has ever been. The stage has still to be set up ; that will come when the development plans of the Local Authorities are approved. But " the

[1] H. M. Burton, *op. cit.*

play is the thing ". For the successful performance of that the co-operation of all sections of the community will be called for : each will have a part to play—not only the statutory authorities and the specifically educational bodies, but the voluntary organizations and the Churches, industry and commerce, the market-place and the home. It will be for the whole people to make it possible for education to serve the people. At the centre there is to be a Minister with greatly extended powers : he is no longer concerned solely with " the superintendence of matters relating to education in England and Wales ", but his duty shall be " to promote the education of the people of England and Wales and the progressive development of institutions devoted to that purpose, and to secure the effective execution by local authorities, under his control and direction, of the national policy for providing a varied and comprehensive educational service in every area " (Clause 1). He is thus charged with positive functions, and as an indication of his powers it may be noted that there are some 150 contexts in which he has to " determine " something. The Board of Education is raised to the dignity of a Ministry, and a Ministry which will act as an organic whole : speaking at Northampton on October 13, 1944, Mr. Butler said that the

> Ministry was being regrouped in new divisions calculated to render its guidance of the greatest possible assistance to its partners in the education service, and plans were on foot for enlarging the body of H.M. Inspectors. The aim was to convert the Ministry into an organism giving that lead to the authorities which the new Act demanded.[1]

There are to be two Advisory Councils to advise the Minister " upon such matters as they think fit and upon any questions referred to them by him ", and these are " to include persons who have had experience of the statutory system of education as well as persons who have had experience of educational institutions not forming part of that system " (Clause 4). The powers of initiative of these Councils (never possessed by the Consultative Committee), and their composition, will do much to relate the administration of education to public opinion and to enable it to respond to the needs of the whole community. Thus, though the powers of the Ministry are greatly enhanced, we have no Ministry of Youth such as has been suggested above : the admirable provisions for medical inspection and treatment are still the

[1] As reported in *The Times Educational Supplement*, October 21, 1944.

responsibility of the Minister of Health, though it is significant, and it is to be hoped prophetic, that according to Clause 79 the Minister of Education may exercise these powers on behalf of the Minister of Health. Both these and other aspects of a child's upbringing should ultimately fall under the control and direction of the one Minister. On the circumference the Local Education Authorities are to be reduced in number from 315 to some 150 (Clause 6 and the First Schedule) : thus the Part III Authorities will be eliminated, and the larger Authorities contemplated will be more competent, both in personnel and in financial resources, to cover the whole educational field, while local interest and initiative will be preserved by the devices of Divisional Executives and Excepted Districts. Two points, however, arouse certain misgivings. Will all the County Authorities in the new set-up be equal to the burden laid upon them? It is a stupendous burden, " To contribute towards the spiritual, moral, mental and physical development of the community by securing that efficient education . . . shall be available to meet the needs of the population of their area " (Clause 7). Already six counties in Wales have declared themselves unable to meet their liabilities : they are not adequate administrative units, and the only solution would appear to be some form of regionalization.[1] The solutions offered in the Act are two—a reserve fund set aside for the benefit of the poorer authorities, and the institution of Joint Education Boards. It is, however, more than doubtful whether the sum allocated to the reserve fund will be equal to the demands upon it, and in any event this is more than a financial problem : while the measure of economy to be effected by a Joint Board is far from clear. It may be that in these instances wholeness will exist solely on paper. At the other end of the scale we may ask whether some of the divisional executives and councils of excepted districts may not be charged with a duty beyond their powers. These will be smaller than the present Part II authorities, and will not have had their experience in administering secondary education : now they will be entrusted with the control of secondary education which has always been refused to the Part III authorities, to which in size and resources they are likely to approximate. This portends a revolutionary change which has received but little attention. Local interest will be preserved but it may be accompanied by local incompetence. Another channel for such interest should be found in the Boards of Man-

[1] Cf. an article in *The Times Educational Supplement*, October 21, 1944.

agers or of Governors to be set up for all Primary and Secondary schools respectively, whether County Schools or Voluntary Schools (Clause 17) : there are to be instruments determining the constitution of these, and articles determining their functions, and the White Paper on the " Principles of Government in Maintained Secondary Schools " suggests that these bodies will afford adequate opportunities and outlets for local patriotism. If they are to succeed in this they must be widely representative of parents, school staffs, old scholars' associations, ratepayers, and others interested ; and industry will have to make it possible for the right men and women to find time to serve on these Boards, no less than on the local education committees. A valuable opportunity exists here for integrating the schools with the community.

" The statutory system of public education shall be organized in three progressive stages to be known as primary education, secondary education, and further education " (Clause 7). We have here an articulated system replacing the old congeries of discrete types ; within such a system a child's life can be planned as a whole, and it will be so planned, full-time from the age of five to fifteen (or sixteen), and part-time to the age of eighteen. Moreover, Local Education Authorities are to have regard (1) " to the need for securing that provision is made for pupils who have not attained the age of five years by the provision of nursery schools or nursery classes in other schools, (2) to the need for securing that provision is made for pupils who suffer from any disability of mind or body, by providing, either in special schools or otherwise, special educational treatment, (3) to the expediency of securing the provision of boarding accommodation, either in boarding schools or otherwise, for pupils for whom education as boarders is considered . . . to be desirable " (Clause 8). These requirements immensely improve the prospect of attaining the aim of total education, the right school for the right child at the right age. Within this framework there is to be a variety of schools more or less closely associated with the central or local authority : " a local education authority shall have power to establish primary and secondary schools, to maintain such schools whether established by them or otherwise, and . . . to assist any such school which is not maintained by them " (Clause 9 ; cf. also Clause 114 (2)). At the same time the independent schools come within the purview of the State : " the Minister shall appoint one of his officers to be Registrar of Independent

Schools ", to " keep a register of all independent schools, which shall be open to public inspection at all reasonable times " (Clause 70 (1)), and there are penalties in section 3 of the same clause for " any person who conducts an independent school which is not a registered school ". Thus we have the division into County and Voluntary Schools, and the subsequent subdivision of the latter into controlled schools, aided schools, and special agreement schools (Clause 15 (1)). This gives us a network of schools, with the meshes nowhere so wide as to allow any child to slip through : education becomes inescapable and indivisible. The degree of totality achieved, however, does not mean uniformity ; within the integrated whole there is sufficient variety to safeguard essential independence and to encourage experiment and progress. The Dual System is not only maintained, but is extended for the first time into the sphere of Secondary education : its duality is, however, robbed of its major defects, leading to inefficiency, intolerance, and waste, while its merits, as a bulwark against totalitarian regimentation, a safeguard of individual conscience, and a source of valuable differentiation are preserved. The educational structure is completed in the duty laid upon local authorities to secure " full-time and part-time education for persons over compulsory school age " in County Colleges, and also " leisure-time occupation " (Clause 41), and in the provisions for adult education and for recreation and social and physical training (Clause 53). The degree of totality achieved here is less satisfactory than in any other part of the Act. The sum of money allocated for technical and adult education is inadequate, and their treatment is sketchy. In the provisions for Further Education the requirements for attendance at a County College are " for one whole-day or two half-days in a week, or alternatively for one continuous period of eight weeks or two continuous periods of four weeks each " in a year. Total Education cannot accept any such standardized limitation ; the education authority must have the last word in determining how much time each pupil shall spend in his occupation (as part of his education) and how much time he shall spend in the County College : the times will vary with individual needs, and that spent in the County College may even, for some individuals, be less than that laid down in the Act.

The totality of total education has in this chapter been restricted in the main to matters of organization and administration, and we have seen that as the Education Act is progressively

implemented, we shall witness a progressive integration in this field ; the degree to which the integration is effective will depend much on the spirit in which the Act is carried out, and in the most favourable circumstances there will still remain substantial gaps. This, however, is by no means the whole story, and we must now consider other aspects of educational synthesis.

CHAPTER IV

THE CHILD

Stop and consider! Life is but [redacted] . . .
A laughing schoolboy, without [redacted]r care,
Riding the springy branches of [redacted]lm.
Keats.

The Greeks, with their synoptic view of life and their genius for synthesis, were able to see a man as a whole: to Plato he was a soul using a body. We, with our piecemeal views and our genius for analysis, see a man as a sum in simple addition which never gets worked out: he is body + mind + spirit (the last being often presented again as character + soul): but what all this adds up to, we don't know—least of all, our teachers, with their traditional concentration on one member of the series. The reason why the sum never "comes out" is that it is an impossible sum: each factor in it partakes, in varying degrees and by strange commutations, in the others, and they can never be separated from one another, set side by side, and added up. The answer to the sum, if sum there be, lies in the total combination of relationships between the parts, and not in the mere addition of the parts themselves. Physiology may give us an exact analytical account of the body: psychology may do the same for the mind, and religion for the soul; but add these three accounts together, and you will not get what Carlyle calls "that mystic, unfathomable Invisibility which calls itself 'I' on the earth".[1] To get that we need more than analytical skill and mathematical dexterity: we need an intuitive discernment which is very rare. We can, however, see the problem aright and remind ourselves of its existence and its true nature. This is particularly important in our educational work. Education long ago gave the problem up as insoluble, and in course of time forgot its existence. It took the path of least resistance and devoted its attention to training each of the three artificial parts into which child-nature had been conveniently analysed, and it trained each in a rigid isolation from the others, and assigned them to separate members of the teaching staff: thus the body was the business of the Games Master and the Sergeant Instructor, the mind of the Assistant Master or Mistress, the soul of the Headmaster or

[1] *Past and Present.*

Headmistress and the Chaplain : there was even a geographical distinction of the localities where this business was carried on—the playing-field and gymnasium for the body, the class-room for the mind, and the School Chapel for the soul. The child has been seen as a de-intellectualized and de-spiritualized body in one context, as a disembodied mind in another, and as a pure soul in the third : in no context have the lineaments of the whole child been discerned. Education, however, has gone further than this in its work of disintegration and destruction : it has concentrated on the mind, and has often neglected almost wholly the other two. The first reaction of the man-in-the-street to the word " Education " will be to think of a class-room or a lecture-hall, of text-books and exercise-books, of " chalk and talk " : to him it is an operation performed almost exclusively on the mind. Here he makes a double mistake : education is never an operation performed by A on B, but always a co-operation between the two, never an action, but always a transaction : and it is a transaction between living wholes, and not between dead parts.

What are the reasons for this concentration on the mind ? and what have been its effects ? Its origins are to be found far back in history, and Plato thought it necessary to issue a warning against it.

> Education is not what it is said to be by some, who profess to put knowledge into a soul which does not possess it. On the contrary . . . the soul of every man does possess the power of learning the truth and the organ to see it with ; and, just as one might have to turn the whole body round in order that the eye should see light instead of darkness, so the entire soul must be turned away from the changing world, until its eye can bear to contemplate reality and that supreme splendour which we have called the Good. Hence there may well be an art whose aim would be to effect this very thing, the conversion of the soul, in the readiest way ; not to put the power of sight into the soul's eye, which already has it, but to ensure that, instead of looking in the wrong direction, it is turned the way it ought to be.[1]

This art is the art of education, and its concern is not solely with the mind, but with the " conversion of the soul ", that whole human personality which is a soul using a body. Mediæval scholasticism riveted the fallacy firmly in men's minds. In the Middle Ages monks and scholars started places of education so that in each generation they might produce little monks and little scholars ; and the Grammar Schools, which were in part their educational inheritance, bore a significant title, for the learning

[1] *The Republic*, Bk. VII, 518 (F. M. Cornford's translation).

of grammar was a purely intellectual activity, and there was no conception of that grammar of the body which is equally important for an educated man to learn. The aim was to make a child into " an increasing fraction of a professor ". In the early days of popular education the aim was to turn an illiterate child-population into a literate one, and this could be achieved only through mental training : thus the direction was set for elementary education, and its content, the three R's, determined, and though the original need has long passed, this has lasted to our own day. The exaggerated importance thus attaching to the mind was helped by an exaggerated contempt for the body.

Mind-culture and body-culture fell apart long ago under the influence of a theory, religious in its origin, according to which the mind is immeasurably superior to the body ; the mind celestial, the body terrestrial ; the mind a pure essence, the body its enemy, or a " muddy vesture of decay ", in which the mind is doomed to be clothed for a season. Our educational practice is still in the grip of that fatal tradition, though every enlightened educator knows it to be false. . . . Has not the time come when educators should purge their practice of the last traces of a tradition which had its origin in the Manichæan conception of the living body as a corpse with a soul inside it ? [1]

Francis Bacon in the sixteenth century reminded his readers that " certainly man is of kin to the beasts by his body " ; it was a nineteenth-century hymnologist [2] who wrote :

> Here in the body pent
> Absent from Him I roam,

and quotations could be multiplied from later writers.

If such have been some of the causes of the excessive insistence on the mind as the object of education, what have been its effects ? It has profoundly influenced the content of education, limiting that to what goes on in the class-room and keeping children to their desks—an unnatural and uneducative position for them to occupy. The amount of education which a school gives has often been measured by the amount of time spent in class (the unimportance of this, when compared with what is done in the time so spent, has been unnoticed) ; and the success of the education so given has been measured by examination results—the yardstick has been that of mental attainment, divorced often from mental activity, and almost invariably from moral quality and physical capacity. This is an unhappy divorce, and the receptive capacity

[1] L. P. Jacks, *The Education of the Whole Man* (University of London Press).
[2] James Montgomery, 1771–1854.

of the mind which has alone been tested is perhaps the item in a child's make-up which is least worth testing. It is true that of recent years " out-of-school activities " have been coming into their own as instruments of education, but they are still often frowned upon, and they have a long journey to travel before they occupy their rightful place ; and there are two significant implications in their description—they are " out-of-school ", and it is *in* school that education takes place, and they are " activities " in presumed contradistinction to the " passivity " of the class-room. From the days of the three R's onwards, the mind has been in the centre of the picture, and has occupied an ever more prominent place as the process of education has advanced : in the latter stages, of specialization for University scholarships, it is there to the exclusion of all other parts of the whole man, and the successful candidates enter their College doors as trained minds and little more. The analysis of the human being has, however, proceeded further than this, and the mind itself has been analysed into faculties and aptitudes : despite the discrediting of the old faculty psychology, many traces of it still linger, and in a new form it dominates the outlook of many teachers. It is openly acknowledged in the Correspondence Courses which purvey systems of mental training designed to " Give you a good Memory ", " Cultivate your Imagination ", or " Teach you How to Think " : but it is not absent from the school class-room, where subjects are fitted to faculties, and English is taught as a means of developing the imagination, mathematics for its supposed influence on the faculty of logical reasoning, and science as a training of the power of accurate observation. The analysis of the subject has, indeed, kept pace with the analysis of the mind, and old subjects have been subdivided, and new subjects have been invented, to meet the supposed needs of newly-revealed faculties of the mind. The psychology of all this is a theoretical psychology existing only on paper : it knows nothing about children or about the ways in which they learn.

" What is Matter? Never mind. What is Mind? No matter." *Punch's* quip of a hundred years ago accurately describes the attitude of many of us, and particularly of many teachers, to-day. The dividing-line between the intellectual and the physical (paralleled by the dividing-line between the spiritual and the material, between religion and science) is sharply drawn. On the one side is the mind, a proper object of education. On the other side is the body, and we have not thought it proper to

educate that : we have done many other things to it : we have disciplined it and " kept it under ", we have fattened it and filled it out, we have patched it up and healed it ; above all, we have exercised it and kept it fit, but if exercise were education we could be content in the class-room with algebraical sums or cross-word puzzles, and fitness can never be an end in itself : finally we have committed the body to the ground ; but in our preoccupation with the mind we have not educated it. We need so to educate the body that it may be fit to house an educated mind : so to educate the mind that it may be fit to inhabit and to use an educated body ; and so to educate both together that they may be fit to co-operate in the creation of real values. It is only when we have achieved this that we shall be educating the whole child as a whole, and not little bits of him piecemeal. Meanwhile, it is the latter that we have been doing (where we have been educating him at all), and the process has had an interesting result : not only have we failed, as has been pointed out, to educate the whole child, but we have not even succeeded in educating the isolated fragments of him to which we have devoted our attention. The reason is that in isolation they cannot be educated : they may be trained, but that is a different matter, and their training only becomes education when it is carried on concurrently with the training of the rest, and the combined training deliberately synthesized in a new process at a deeper level of experience. Our practice has been to fit a child out for life with a series of detached bits of training which he has never been taught to put together, so that the hand or the foot may well say to the mind " I have no need of thee ". But education begins only when head and mind first learn to co-operate, and summon into their partnership a physical system " fitly joined together and compacted according to the effectual working in the measure of every part ", an imagination which can spin the beautiful gossamers of fairyland, and a character rooted and grounded in the eternal verities.

But it is not only the personality of childhood that has been thus departmentalized : the experience of childhood has suffered the same fate. A boy or girl at school grows up as an inhabitant of several worlds, whose frontiers are sharply drawn, and whose standards of value and codes of conduct are specific. There is the world of " work " : this is within itself a disjointed world, and it will be seen in the next chapter how ill its various parts fit together. But it is also a world unrelated to the worlds of

other activities, and in particular to the world of play. The local habitation of the former is the class-room, of the latter the playing-field : in the former, competition is the order of the day ; in the latter, co-operation : the former views unfair practices with a lenient tolerance, the latter rejects them with all the condemnation of public opinion. If we could introduce into the class-room something of the spirit of the playing-field, not only would better work be done, but a damaging dichotomy would be ended : as it is, we commonly " let the frame of things disjoint, and both the worlds suffer ". It often happens (and particularly in a boarding-school) that the world of the House is sharply distinguished from the world of the School : more interest may be shown in House-matches than in School-matches, and the good of the House may be pursued as an end in itself (one of the deadest of dead ends) and not as a contribution to the good of the larger whole. More sharply distinguished still is the world of school from what is commonly and significantly described as the " real world ". This distinction is expressed in many ways. School rules will often lay down absolute values and prescribe standards of conduct, as it were, *in vacuo* : to substitute one rule for many, and to lay down that " A breach of common sense is a breach of School rules ", may be inadequate and impracticable, but it has at the least the merit that the sense to which appeal is made is common—" in widest commonalty spread " among men and women wherever they live. The reproving remark, " We don't do that kind of thing here ", at once induces a hot-house atmosphere, and emphasizes the artificiality of an environment which is other than that of " real life ". This is often felt acutely by boys and girls when they leave school and experience for the first time the practices and malpractices of the business world ; and it may well be that they then come to the conclusion that the virtues which they have been taught are little more than bees buzzing in the bonnets of their teachers. A very pretty problem is posed here : how are we to bridge the gap between the school and the workaday world ? how are we to enlarge the community-sense, so admirably developed in the school but so strictly limited within its four walls, to embrace ever-widening worlds of human relationships ? An answer to these questions will be suggested in later pages : meanwhile attention is drawn to the problem, and to the need for facing it. Finally, there is the distinction between the world of school and the world of home. The tension

oolmasters, and it is often considerable.

Symptomatic of it are the veiled antagonism that traditionally exists between teacher and parent, the complaints from the one that what the school does is undone in the home, and the slighting references from the other to what " they teach you in school ". There are three types of home which are particularly foreign to the world of school. There are the competitive homes, where everything is sacrificed to intellect, and the emphasis is all on " success " : a good school knows that the heart must be taught to feel as well as the mind to think, and that education must be for mediocrity as well as for success, for the follower as well as for the leader. There are the uncultured homes, where culture is " highbrow " and an object of mockery : in a good school, culture must be the very stuff of its teaching and learning. There are the undemonstrative homes—the " emotional refrigerators ", as they have been called : and without the warmth of human sympathy no teaching or learning will ever be possible, and what a child misses in one world he must find in the other. Many parents have abdicated, but they have abdicated with a bad grace, and they suspect as usurpers those who endeavour to shoulder the responsibilities which they have laid down ; while the " usurpers " forget too readily that the rightful king still lives. Educationally the tension is always harmful, and the resultant situation may sometimes border on the tragic. A boy or girl, trying to live in both these worlds at once, may well succeed in living in neither and suffer all the torments of divided interests, divided affections, divided loyalties, and divided aspirations. The result is a divided personality, and the departmentalization of experience carries a step further the departmentalization begun by a false psychology.

If such are some of the forces which make for the disintegration of the " whole child ", how can they best be met ? Those which derive from a diversity of experience in a number of discrete worlds can only be met by what Mr. Curdle, discussing the dramatic unities, described as a " completeness, a kind of universal dovetailedness ",[1] and this will depend on a proper relationship between the school and society in its manifold forms, on interesting the community in the school and rooting the school in the community : this will be considered in a later chapter.[2] The problem which confronts us within the four walls of the school, the problem, that is to say, of synthesizing all a child's capacities, physical, moral, intellectual, and spiritual, is a different problem

[1] *Nicholas Nickleby*, Ch. 24.

[2] Cf. Ch. VII.

and an extremely subtle one. It can indeed be fully solved only by a certain intuition, and those who possess this intuition are the great teachers. It can never be solved by mere addition. To take each of the capacities, develop it to its highest power, and then add together the results would not give us the whole child fully educated. What we need is " not a fourth sound, but a star ", the kind of star which illumines our spiritual being when we hear the C Major Symphony of Schubert and hear it *as a whole* —not as the mere sum total of the instrumental parts, but as this with something mysterious and indefinable added. So it is with the symphony of human personality; and here the mysterious indefinable something depends partly on the conductor, the self conscious of its individuality and its power, and partly on the fact that no one of the instruments can play its part successfully without at once drawing upon the resources of the others and in turn adding its resources to theirs : that there are in fact no instrumental parts which can be taken out of the score and transcribed separately. Some examples may be given of the constant interaction which is going on, and these may serve as pointers which will direct us to the picture of the whole child and to the ways in which we may educate him. John Donne writes :

> Her pure and eloquent blood
> Spoke in her cheeks, and so distinctly wrought
> That one might almost say her body thought.[1]

One might certainly say this of many a boy or girl intent upon some feat of manual dexterity, or finding self-expression through some achievement of physical prowess : the boy wholly absorbed in a delicate and accurate piece of carpentry, or making the perfect off-drive in a game of cricket, or playing Rugby football " with his head " : the girl throwing her whole being into the graceful movements of the dance, and thinking with every movement of her body : who shall separate out the purely intellectual elements in these experiences, detach them from their physical accompaniments, and assign them wholly to the mind? or who will deny that the body is a sharer in these intellectual activities? " The discovery that both children and adults can best be trained by being taught to think with their whole bodies and not with their brains, is one of the great educational discoveries of our age " : [2] but it is a discovery which so far has only been made

[1] *The Second Anniversary.*
[2] F. C. Happold, *Citizens in the Making* (Christophers).

by the few. These few are the teachers who have paid attention to Physical Education (of which Physical Training is only a part), and have discovered from their experiments in this field some highly significant facts. They have discovered, for example, that in the young an increase in physical alertness is always accompanied by an increase in mental alertness : that the control of the body, which is learnt from an intelligent course in Physical Education, broadens out into a control of the passions and impulses, and of the mind and the knowledge which it gains : that problems of discipline become notably fewer, and tend to solve themselves : that old intellectual interests are enlarged and take on a new vividness, and that new interests are created : that an awareness of self as an undivided whole is engendered, and that with this awareness there goes a new self-respect. These experiences are paralleled from other countries. In Czechoslovakia, to take but one example, the Sokols, using gymnastics and callisthenics as instruments of physical, moral, and intellectual regeneration, developed from their foundation in 1862 onwards into a movement for the renewal of a whole people and became the centre and crystallization of national sentiment. All these instances are instances of the co-education of mind, body, and spirit, and of the whole human being in action : he becomes a controlled being, with his knowledge and skill, no less than his health and strength, controlled in the interests of his whole self. Moreover, this consciousness of self-hood combined with this power of self-command, leads to a more intense desire for self-expression, and to creative activity. " All which merely frees our spirit ", said Goethe, " without giving us the command over ourselves, is deleterious " : it may be claimed for this type of education that it confers both freedom and command, and is therefore not deleterious but constructive. One of the most striking pictures of the education of the whole child is to be seen in the spectacle of a boy intent upon a piece of carpentry : in the visualization and appreciation of an end which is both useful and beautiful, in the thinking out of the proper means for its accomplishment, in the accuracy of measurement, the manual skill, and the manipulation of a tool which are required, in the demands upon the senses of sight and of touch, in the economical and controlled use of physical strength, and in the obvious determination of the will to exclude all distractions and concentrate the whole self upon the job—in all this, intellectual, moral, and physical powers are brought into play and operate as one, and the finished

article is the self-expressive and creative act of the whole boy. Or again, we may point to the exercise of what Wordsworth calls the "feeling intellect" and describes as the spiritual source of thought and awareness. This may be seen in a picture which a child paints, in a piece of poetry or prose which he writes, or in a part which he plays upon the stage: emotion, imagination, intellect, and will are all witnessed concurrently at work, and it is impossible to detach the activity of any one from that of the other three: to what degree the successful co-operation of all depends upon a certain physical condition is for the experts to say, but their answer is likely to be instructive. If the action of the body on the mind is such as I have indicated, the action of the mind on the body is no less. One instance will suffice: there is evidence to show that whereas about the age of sixteen a boy should put on roughly two pounds in weight during a term, the term in which the School Certificate is taken often shows no increase in weight and sometimes an actual loss: if that loss occurs, is the boy being educated during that term, or is his mind merely being trained? Finally, we may bring in evidence the effect upon a child of discovering that he can do something well: it doesn't matter what that something is—wherever it occurs, whether in the physical, the intellectual, or the artistic sphere, it will change the whole child. The Headmaster of a Senior School tells me that his main difficulty lies not with the A stream nor with the C stream, the backward children, but with that solid mass in the middle which seems often so inert and so immobile: and the only solution of his difficulty is by patient exploration to find something, be it never so trivial, in which each boy or girl can experience a sense of achievement: from that moment the attitude to all the subjects and activities of the school changes, and there is general progress along the whole line. The secret probably lies in the discovery which the child makes that he has a self and that it is a self which he can respect: he feels that *he counts*. I can remember a boy who was the despair of all who attempted to teach him and sat unmoved at the bottom of every class which he entered: he was a failure at every game, pursued no hobbies, and made no friends: he walked by himself, a forlorn creature. This went on until, by a happy accident, he tried fencing, which was then being introduced into the school: he showed some slight dexterity at this, and at the end of the term won a fight: from that day he was a changed being—he began to go up in class, to make friends, to discover interests, to enjoy

a game : even his appearance altered : by the time he left school he had developed into a normal citizen. What had happened was that he had exchanged a diffidence which crushed out of him all consciousness of self, for a confidence which was essentially self-confidence and to which his whole self responded. He had " recognized the sense of doing something well ", and the result was that he did everything else better than he had ever done it before.

These considerations are all reminders to us that it is a single human being, whole and undivided, that is at work in this business of growing up and being educated, and that the more we atomize him, the less we educate him. Moreover, it is a human being with a whole experience *now*.

> To-day is ours : what do we fear ?
> To-day is ours ; we have it here.
> Let's treat it kindly, that it may
> Wish, at least, with us to stay.
> Let's banish business, banish sorrow ;
> To the Gods belongs to-morrow.[1]

That is the authentic voice of childhood. A child has certain needs *to-day*—spiritual, moral, intellectual, æsthetic, and physical —and these cry aloud for immediate satisfaction : only in so far as they are satisfied will the day be a complete whole, an integrated and integrating and therefore an educative experience. So it becomes the first business of education to provide this satisfaction. How rarely do we look upon a child in this light ! We prefer to regard him as an embryonic adult, as a " human becoming ", rather than a human being, as something at present incomplete : and his immaturity, if not a crime, is at least a matter for regret. What grounds have we for this attitude, or for believing that the child, *as a human being*, is less complete than ourselves ? The attitude leads us into strange definitions of education : nine times out of ten education will be defined as a preparation for something else, concerned not with what is happening now but with what will be happening ten years hence : it is a " preparation for earning a living ", or a " preparation for citizenship ", or (the least illuminating of all) a " preparation for life ". There is a grain of truth in all this, but it is no more than a grain : it lies in the fact that if we attend properly to the child as he is now, he will infallibly grow into the man that he should be to-morrow : that to-morrow will inevitably blossom from the seeds of yesterday and

[1] Abraham Cowley, *Anacreontics*, 1656.

the buds of to-day, but only if the growth of the whole plant is fostered at every stage. Education can never be practised merely as a means to an end: it must be practised as an end in itself, and then it will be found to be both end and means.

What does total education mean when it is viewed from this angle—the angle of the total child to be educated?

> If anything is to be integrated [say the members of the Norwood Committee], it is not the curriculum which must be integrated, but the personality of the child; and this can be brought about, not by adjustment of subjects as such, but by the realization of his purpose as a human being, which in turn can be brought about only by contact with minds conscious of a purpose for him. Only the teacher can make a unity of a child's education by promoting the unity of his personality in terms of purpose.[1]

The impossibility, here expressed, of integrating the curriculum is mistaken, and is indeed contradicted by other sections of the Report (the subject will be dealt with in the next chapter): but there is profound truth and wisdom in the main thesis. To translate this, however, into the idiom of daily life in school, demands a clear conception of the "purpose" and a definition of its "terms". This opens up a vast subject, and it must suffice to make here two suggestions. The first purpose must be to cultivate in the child an awareness of a self with co-ordinated powers of body, mind, and spirit, and to use all subjects and all activities as instruments to this end: nor must the powers be regarded as relatively inferior or superior, but all as equally necessary and valuable for a complete life. "He introduced me to myself": this remark about his teacher by a member of an Adult Education class goes to the root of the matter: it must be the first aim of education, which has been defined as "conversation with a man's whole self", to *introduce a child to himself.* There is no introduction more valuable to a boy or girl than that, and no conversation more illuminating. What figure emerges from this introduction?—and with whom is the conversation held? Not a scholar, or an athlete, or a future bank-clerk or future artisan: nothing sectional or merely prospective, but a whole human being living a whole life now and capable of branching out into an infinite variety of interests and occupations as time and circumstances permit. And secondly, our purpose must be to enable this self, thus brought to conscious life, to use all its

[1] *Report on Examinations and Curriculum in Secondary Schools*, p. viii.

co-ordinated powers in the creation of value—self-expression following upon self-awareness. Self-expression will not come of itself; it must be taught and directed. Those who think that if you leave a child to itself, removing all inhibitions and control, it will automatically express itself, make a profound mistake: it will express only a tiny portion of itself, and perhaps not the most desirable portion, and its "self-expression" will certainly not be the creation of value—or will only be this from time to time by a happy accident. The values to be created are of a twofold nature: there are the values for the creator himself, in virtue of which he will become a more discriminating, a better-balanced, and a happier individual: and there are the values for his fellow-men, through which he will become a more effective citizen. The two categories often overlap, and both lead to social service; for if the first piece of social service, for each one of us, is to make himself a better, a more valuable, and a happier man, the second is to create something—a poem, a picture, a symphony, a piece of handicraft, or the example of a life well lived—which will inspire his neighbours. An education which can achieve these two aims will be in the truest sense vocational: it will be a training for the proper vocation of manhood and womanhood. It follows from this that the prime need for the teacher is a philosophy of education, based on a philosophy of life and of human personality. We cannot be content as teachers with giving our children nothing beyond the mere bricks with which to build: we must also give them the plan of the building. If we are to teach them to live a full life, we must furnish them with a design for living and we must furnish ourselves with as clear a conception as possible of the personality that is to do the living. It is reasonable to affirm that the philosophy demanded of us, serving as we do in the schools of a Christian democracy, should be a Christian philosophy.

A child will become a better man and a better citizen if he is truly and fully a Christian. You do not send him to one school or society to be made into a better man, and to another to be made into a better citizen. The two go together. In the same way you should not try to make a man into a good citizen at school, and hand him over to other authorities to make him into a good Christian. The two go together. It is from his *religion* that his goodness, both as man and as citizen, should flow. And the Christian Revelation has revolutionized our idea of that goodness. The different levels of personal life at which the Christian lives are not independent of one another; they merge into the single human life, lived by a single human being; and if they

are properly inter-related, they will promote the best interests of that person and of the entire community. Education must, then, be one single process inspired throughout, at all levels and stages, by one overriding aim, in view of which the lesser purposes are balanced and directed.[1]

The integrating force, of which we are in search, and which will unify both the personality and the experience of a child at school, is to be found in religion. This truth will be developed later. The teacher, however, has a further task of integration to perform. Every child must be seen as an inseparable part of his environment, in turn creating it and created by it, both the plaything and progressively the master of many forces which never cease to operate upon him day or night. We cannot isolate him in the class-room as a schoolboy and nothing more, or attempt to insulate him there from the multifarious influences which play upon him every moment of his conscious life : if we attempt to do this, we shall never know him ; and if we never know him, we can never educate him. His environment is compounded of many elements—physical and material, intellectual and spiritual, personal and social. It is a shifting, indeed a kaleidoscopic environment. The more persistent elements in it are the home and the street, the cinema and the radio, the " gang " and the football-team : the magazines and the " Penny Dreadfuls " which he reads make their contribution, and the advertisements which from every hoarding offer him short cuts to health, wealth, and happiness. At the same time as he lives in these worlds, he creates changing worlds of his own :

> I have a bit of Fiat in my soul,
> And can myself create my little world.[2]

In the early stages, when, in Locke's phrase, " few years require but few laws ", he enjoys the freedom of the city of fairyland, and is a member of the united kingdom of the natural and the supernatural : as the years become less few, he creates the world of fantasy, in which, as Rousseau remarks, there are no mysteries, for everything is mysterious (an important point for the teacher to remember) : adolescence approaches and there follows the Gradgrind world of facts, realities, and calculations, in which " two and two are four, and nothing over " and the boy " is not to be talked into allowing for anything over " : [3] there is the

[1] *Education—A Catholic View* (The Sword of the Spirit).
[2] T. L. Beddoes, *Death's Jest Book*.
[3] *Hard Times*, Ch. 2.

self-centred world of the fourteen-year-old, and the self-forgetting world of seventeen or eighteen. Mad worlds, my masters, it may be : but no schoolmaster may treat them as mad ; a sane man among lunatics is nothing but a fool, and if these worlds are such stuff as dreams are made on, the dreams are linked with the desires and powers of the dreamers, and are no less real to them than the waking life to their teachers.

If, then, we are to take account of this wholeness, both of the human being and of the world of which he forms an integral part, what will be the practical consequences in our conduct of schools ? The teacher's task will be a twofold one, a task of discovery and development. He must first discover the individual, and reveal him to himself : there is a *terra incognita* here to be explored, and to be mapped and charted for its sole king and possessor. He must then enable the individual so discovered to develop to the highest the powers of which he is capable. Neither of these processes can be carried out by mass-production methods, and there are cogent arguments here both against large classes and against any facile classification of boys and girls into well-defined categories. The threefold classification of the Norwood Report, corresponding to the threefold classification of Secondary Education into Grammar, Technical, and Modern Schools, is an administrative convenience, but has nothing to commend it either on psychological or on educational grounds. The truth is that if we are to educate the whole child, we shall need a much more varied provision of Secondary Education than is represented by these categories of schools. But to whatever category a school may belong, it should be first and foremost a health centre, where the indivisible health of body, mind, and spirit may be fostered as one operation. " Our main care ", said Locke, " should be about the inside, yet the clay-cottage is not to be neglected." Our complacent acceptance of organized games as all that is necessary, commonly does neglect it : games indifferently played (and the *general* level is low) never build up a controlled and educated body. Their educational value depends on the intelligence and skill which they call into action. The needs of the clay-cottage, so intimately bound up with the needs of its occupant, can only be met by the establishment in every school of a department of Physical Education to rank with the other departments (Languages, Mathematics, Classics, the Natural Sciences, and the rest) into which school-life naturally falls : by the appointment to it of an educated and competent Director : and by constant

discussion and co-operation between him and the other members of the staff. These will often find that he holds in his hands the key to some of the most perplexing problems presented to them by difficult cases in the class-room : and he will find that their account of intellectual activities sheds a revealing light on physical performance. It may be that in time we shall be able to devise for the age of sixteen a physical test to correspond to the intellectual test represented by the School Certificate examination, and by dovetailing the one into the other to produce something which will approximate more closely to a test of the whole child. In all these activities we shall not forget that self-confidence must follow on self-awareness. The greater the variety in our curricula, in our repertoire of games, and in our hobbies and societies, the greater will be the chance of every child finding something that he can do well and thus banishing that diffidence which curses the life of so many adolescents : nor should we be afraid, as so many teachers are, of setting work that is too easy ; far better that it should be too easy and done right, than that it should be too difficult and done wrong. Self-confidence can be engendered too by belonging to a community in which one feels that one counts : the creation, within the larger community of the school, of smaller and more manageable communities which will provide this experience, is thus an important part of the education of the whole child. " Right from the beginning children need to feel socially useful, to be responsible for something, and in fact specialists in something." [1] Reforms will be needed in the examination system, and particularly in the Secondary School examination taken at the age of eleven. The more education is popularized, the more necessary will distributive guidance become : and with the advent of universal Secondary Education, the examination to be taken on its threshold will be a distributive and not a competitive examination. Nor can it be confined to a test of attainments in English and Arithmetic : this is a particular and in no sense a catholic test—a test in each instance of a single activity of a single " faculty ". Rather should we ask at this stage five questions : What can this child do ? What is he interested in ? What is his physical condition ? What are his home circumstances ? What does he know, and what ability has he to use his knowledge ? Our examination would thus become an examination of skill and dexterity, of

[1] Marjorie Reeves and John Drewett, *What is Christian Education ?* (Christian News Letter Books).

interest and disposition, of physique and an educated or uneducated body, of environment, and of intellectual capacity—an examination, in fact, of the whole child in his whole setting ; and the answers would be a guide to his future education. Such an examination can only be successfully carried out if there is intimate association between the school on the one side and the home and other social agencies on the other, and the total education of the child demands a partnership between all these. Finally, all the teaching will be " realistic " in the sense that the knowledge which it imparts will be the kind of knowledge which, without necessarily being practical in the narrow sense, will serve the ends of living. " The point of ' realistic ' teaching—which will always be a servant of the teacher, and not his master—is that it finds what is the familiar and acceptable currency for any particular child's mind, and deals in that currency." [1]

No one reading the Education Act of 1944 and comparing it with previous Acts can fail to notice that it is child-centred as never before, and that the child at the centre is neither sacrificed to the system nor regarded as a mere mind to be stored with the three R's ; he is a whole human being, with physical, moral, intellectual, and spiritual needs to be met at every stage of his development. His abilities and aptitudes are to be studied ; provision is to be made for the years prior to the compulsory school age, and for special disabilities : home circumstances are to be taken into account, and accommodation in boarding-schools is to be available where these make it desirable : there are to be opportunities in all schools for the study and practice of religion : the age for compulsory schooling is to be progressively raised, and further education will ensure that the whole of a child's years of growth are covered : leisure-time occupations are taken into account, and there is to be physical, practical and vocational training, as well as preparation for the responsibilities of citizenship : there are to be facilities for recreation and social training, and camps, holiday classes, playing fields, play centres, gymnasia, swimming baths, and the like are to be established for this purpose : free medical treatment, milk and meals, clothing and footwear are to be supplied, and the supply of these is to be extended, where necessary, to children attending schools outside the national system : no child is to be debarred from enjoying any educational facilities that may be available through the

[1] H. M. Burton, *op. cit.*

inability of his parents to pay the cost : and the conditions under which school children may be employed are to be more rigidly (though not rigidly enough) controlled. This Act provides the framework within which the education of the whole child, as it has been conceived in this chapter, may be carried out.

CHAPTER V

THE CURRICULUM

> Deign on the passing World to turn thine eyes,
> And pause awhile from Letters to be wise.
>
> *Johnson.*

If we are to form a just estimate of the school-curriculum of to-day, and in particular to appreciate fully its incoherence, we must give some thought to the chief agencies which have moulded it and to the results which these have achieved : we shall then be in a position to see how far the curriculum falls short (in all schools, though more markedly in some than in others) of that which total education demands, and what steps are necessary to its integration. The dominant motives which have controlled the content of Elementary Education are perfectly plain : since first the State took a hand in the matter, and particularly since 1870, its aims have been threefold : (1) to turn an illiterate into a literate population, (2) to give to the children of the working classes the bare minimum of teaching necessary to the discharge of their responsibility as voters (" We must educate our masters "), and (3) to carry this out as cheaply as possible. The terms of reference of a Royal Commission of 1858 are significant—" to inquire into the present state of popular education in England, and to consider and report what measures, if any, are required for the extension of sound *and cheap* elementary instruction to all classes of the people " (the italics are mine) : as the McNair Report [1] states, " the atmosphere of the Poor Law and a trail of cheapness lay across the elementary schools right up to the end of the nineteenth century "—and, it may be added, left behind a legacy of ill which even now we have not wholly got rid of. The realization of these three aims has demanded nothing beyond the three R's, which have been the staple of elementary education up to our own day. Thus we have two strait-waistcoats within which the curriculum has been confined, from the days of Payment by Results for the teaching of the Three R's, defended by Robert Lowe in 1861 on the ground that " if the new system will not be cheap, it will be efficient, and if it will not be efficient, it will be cheap ", down to the latest refusal of a Local Education Authority to spend the rates on an essential piece of school

[1] *Teachers and Youth Leaders*, Ch. III, § 108 (H.M.S.O.).

equipment. To these influences moulding the curriculum we must add, since the expansion of secondary education, the Special Place Examination for entry to a Secondary School. This highly competitive examination, which has become for all intents and purposes a vocational test imposed at the age of eleven, has effectually prevented Elementary Schools from educating their pupils as whole human beings and providing an intelligently integrated curriculum for them : " any chance the Elementary School might have had of developing an independent and liberal existence seemed to disappear as soon as its function became—at any rate partially—the training of prize-winning entries for the annual scholarship stakes " ; [1] and an independent and liberal existence is necessary for a school, if a curriculum is to be devised as a whole for a particular body of pupils. From these restrictions the Senior Schools have been the most successful in escaping : with the basic minimum of the Three R's completed in the Junior School, with Educational Authorities more willing to spend money on new Senior Schools than on old schools which often seem past praying for or paying for, and with no examination looming ahead, a good Senior School is able to work out its own salvation through the salvation of its pupils : we probably see better educational work there than anywhere else in the school-world—practical and realistic, correlating academic endeavour with environmental needs and opportunities, and joining study with significant social experiment ; a curriculum results which is both a unity in itself and a means of fostering unity in the personality and experience of childhood. These schools provide the silver lining to an otherwise dark cloud.

When we turn to the Secondary Schools, we find other motives at work. The curriculum of the mediæval Grammar School was vocational : indeed, up to the dawning of industrial civilization, men thought of education in vocational terms, in terms, that is to say, of functional property rather than of financial property. " A complete and generous education is that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war " ; Milton's description is vocational, and the " culture " is only to be found in the adverbs. The object was to train men " duly qualified to serve God in Church or State "—a statement of vocation, both in its wider and more Christian sense and in its narrower and more secular sense. There was no conflict between culture

[1] H. M. Burton, *op. cit.*

and vocation, and in the stable society which education served, everybody knew where he fitted in. The Industrial Revolution replaced this stable society by a changing society : it was now the few who knew where they fitted in, and vocation was much less clearly defined. Moreover, the idea of property changed —from that which a man had it in himself to do, to that which a man had in his purse to spend. The old cultural-vocational curriculum of the schools, lasting on into the new era partly under the influence of tradition, became identified in the public mind with a culture which could be bought by those who could afford it, but which could safely be neglected, in favour of something more immediately " useful ", by the rest. Thus there arose the false antithesis between culture and vocation, and we got what Sir Fred Clarke has called " the irrelevance of the educated and the cultural poverty of the mass : plenty of good bread and plenty of good butter, but no good bre ad-and-butter '. The vocational element, thus taken out of its proper setting, was attached to the " useful ", by which was commonly meant the utilizable (though the two are by no means synonymous) ; and in response to parents' demands for subjects useful in this sense, there were added to the solid core of the curriculum a whole series of subjects, isolated both from one another and from the core to which they became irrelevant appendages. Meanwhile the School Certificate examination, which through its exemption-values was obviously " useful ", did a great service to education by keeping alive those subjects which might otherwise have had to give way to the more immediately utilizable. This, however, is the one redeeming feature in the influence which this examination has exercised over the curriculum : designed to follow the curriculum, it has in fact dictated it (particularly in small and badly-staffed schools), and the exemption-demands of the Universities and other bodies which have used the examination, have often canalized a pupil's studies into channels which his teachers have known to be the wrong ones for him, and which, running parallel to one another and with no tributary connections, have deprived the curriculum thus forced upon him of any intelligible wholeness. More deleterious have been the effects of the Higher Certificate and University Scholarship examinations ; these have driven their candidates into very narrow fields and exercised them there in studies so highly specialized that any experience or awareness of whole situations is impossible. If the curriculum of the Sixth Form to-day may be regarded as a whole (as it may), it is a

whole compounded of so few elements and so strictly confined that it loses almost all its educational value ; to retain this the whole must be made up of a sufficiently large number of parts. In all this the Universities have much to answer for ; they would have had less to answer for, had they been able to shake off their traditional indifference to what goes on outside their walls, their lack of interest in education, and their ignorance of the needs of boys and girls at school. If the reforms recommended in the Norwood Report are implemented, many of these grievances will be removed. Meanwhile, we must take into account these examinations as agencies which have done much both to determine and to shape the school curriculum. Many other influences might be mentioned (the transmission, for example, of a national heritage in art and literature, or the demands of an increasingly technological age), but these are evident, and I will content myself with one more. Social and industrial movements have often led to changes in the school curriculum—indeed, if they are profound enough, they will always do so, though the time-lag may sometimes be considerable. Reference has already been made to the general effects of the Industrial Revolution on the curriculum : its more particular effects were to be seen in the stimulus which it gave to Science as a School subject, and in the more specialized forms in which Science was studied. The commercial development which accompanied our Free Trade policy of the nineteenth century gave an enormous fillip to the study of modern languages. Out of the last war there developed the study of Spanish (as an alternative to German, which was then unpopular), and out of this war there has already developed the study of American History and of Russia. Between the wars the Board of Education commended to all schools the teaching of Peace, and such teaching was supported by all the important Teachers' Associations. As a by-product of this we got much more teaching of citizenship, often as a new subject known as " Civics ", and leading up to that international citizenship on which the peace of the world depends. Other examples of such influences will readily occur to the reader. What has been the resultant of all these forces ? What sort of a brew have we concocted ? It is not unlike the brew that bubbled in the witches' cauldron in *Macbeth*, and the ingredients seem to have been thrown in on much the same principle of haphazard addition that is followed there : there, it will be remembered, the result was a " charm " that was both " firm and good ", and it seems

that we have believed that out of our brewing, planned according to no recipe, there would emerge, by some stroke of magic, a mysterious something called Education. If so, our faith has been misplaced : for there has emerged nothing but a hotch-potch of subjects. Education, indeed, has become subject-ridden, nor have we paused often enough to ask ourselves exactly what we mean by a " subject " or wherein this differs from our object. Our plan has been to assemble these subjects in various combinations, in the hope that each combination will produce its specific product—an efficient economic unit, or a skilled artisan, or a competent bank-clerk, or a good citizen. Even if the combinations have led to the desired results (and this has not always happened), the aims have been partial and sometimes dangerous : to think of a child solely in terms of the future workman is an offence against childhood, and there is danger in any conscious attempt to produce the good citizen. Mr. John Trevelyan, the Director of Education for Westmorland, speaking at a meeting of the Parents' National Educational Union, is reported as having expressed his alarm

> at the prospect of education producing a good citizen—that we should go to the trouble of thinking what sort of citizens society would need in ten or twenty years' time, and turning them out of a machine. That was just what Hitler did. It was dangerous to aim at producing any political types. We wanted good citizens, but that should be a by-product. We should train children to be better human beings rather than better citizens.[1]

The better human being, however, will never emerge from a mere juggling with subjects, but only from a whole experience : we have paid excessive attention to *what* a child learns, and too little attention to *how* he learns, though it is the latter quite as much as the former which determines his development as a human being. Our preoccupation with subjects, moreover, has led us to analyse these into their constituent parts, and out of these parts to create new subjects with an independent existence of their own. We see this process most clearly perhaps in the teaching of Mathematics or Science : the latter is divided into its elements and taught as Physics, or Chemistry, or Biology, but is not taught as a whole : " the scientific air ", said Rousseau, " kills science ", and the scientist's analysis of his own subject certainly kills it in school. But the same may be observed in the teaching of languages, and " Latin Grammar ", " Latin

[1] Reported in *The Times*, January 4, 1945.

Translation ", and " Latin Composition " frequently figure on the time-table as separate subjects : this, however, makes no sense : Latin Grammar and Latin Composition are intelligible, and the study of them becomes a worth-while pursuit, only when they are seen as means to an end, as instruments for the understanding of something which is well worth an effort, as indivisible parts of Latin itself. It is to be feared that often they are not so taught. The senseless experience to which a child is thus subjected (and if senseless, then uneducational) is frequently met in any curriculum made up of a study of uncoordinated subjects. Consider a typical day's programme for any Secondary School child, with its capricious and disorderly procession of subjects and activities, and ask yourself at the end if it makes sense ; to the question so characteristic of children, " What is the sense of it ? ", there is here nothing but a negative answer. The senselessness of the curriculum taken as a single department of school-life is emphasized by its unrelatedness to anything else which goes on in the community. It is " work ", and over against it are " games ", labour and leisure sharply distinguished from the earliest years, two worlds lying side by side, each with its own characteristic life to be lived, and with a frontier between them which is seldom crossed. This is pernicious doctrine, and its evil effects are to be noticed later on, when life for so many adults is seen to be split into two unharmonized parts of work and recreation.

To harmonize these discordant elements and make an intelligible tune out of them has long been a pressing necessity : with the advent of universal secondary education and a longer school life for all children, it becomes urgent. To enable children to correlate in an undivided whole all their experiences in study, in recreation, in a common life, and in the realms of the spirit : to cultivate in them single-mindedness, as well as like-mindedness and open-mindedness : to present to them the knowledge of material, moral, and spiritual things as one and not as three : to inform their education with coherence and continuity—from subject to subject, from work to play, from class to class, from school to school, and from school to work : to establish an intimate relationship between what is taught and done at each of the three promised stages of education and what is taught and done at the others : these are the most vital tasks ahead. Unless they are successfully mastered, the extra year or two years at school will be of little avail, and will not commend themselves to public

opinion ; and the progressive education of the whole people will remain an empty formula. When a whole people is educated, there is always a danger that educational standards will be lowered, and the popularizing of secondary education in this country will expose us to this danger unless we give an intelligent and fresh-minded consideration to the content of education. If, however, we can so devise our curricula from beginning to end that they enable those who follow them to see life steadily and see it whole, to enter upon their work with a sense of its social significance and with undivided minds, to develop worth-while leisure-time pursuits out of the subjects they have studied in the class-room (rather than out of any specific " education for leisure "), and to correlate their work and their recreation and their cultural interests in a significant whole, we shall take an important step towards the total education at a high standard of a whole generation. These are tasks of no small difficulty : they need research, conviction, and courage. " The dogmas of the quiet past are inadequate to the stormy present : the occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew." [1]

During the past quarter of a century certain experiments have been tried with a view to unifying the curriculum. I propose to examine some of these experiments, to see how those which have been valuable can be further developed, and to suggest one or two new approaches to the problem. One such experiment was the Dalton Plan. This was full of promise, but it depends for its success on smaller classes and much more generous staffing than we have yet achieved. Given these conditions (and they are, perhaps, the most essential conditions for any form of educational advance), the Plan might well make a substantial contribution to the solution of our difficulty. It has many incidental merits, but the essence of it is, in our present context, that it puts upon the pupil the responsibility for organizing his time as a whole. The time so organized will be of limited duration, but it will not be split into those exasperating " hours " which Donne describes as " the rags of time " : a piece of work begun can be finished as a whole, and its completion need not be postponed till the next " hour " allocated to the subject comes round. Moreover, the assignment of work, for a period perhaps of three weeks, though varied in content, can be treated as a whole : an

[1] Abraham Lincoln, *Annual Message to Congress*, December 1, 1862.

interest in one subject can be followed up and pursued to its end before the next subject is tackled, and that subject can be chosen in turn which is most closely associated in interest with its precursor. Two advantages are derived from this : one, a very practical advantage, is that the boy or girl on leaving school has had some practice in the organization of time (practice from lack of which the freshman at the University so often suffers) ; and the other, more relevant to our present consideration, is that the pupil is able to make his own sense, in portions large enough to be intelligible, of the work which he is set. It is to be hoped that staffing-conditions will so improve as to make refinements and developments of this method possible. The Project Method is another experiment which has had beneficial results and which is capable of very considerable expansion. A whole group of subjects may be concentrated on an enterprise which is felt to be worth while, and these derive their relevance, and therefore their appeal, from its successful execution. The case for this method has been much strengthened by experience such as that of the Air Training Corps, where mathematics in particular has become a congenial study as soon as it has become linked with other activities and directed to a " real " and intelligible end. Any schoolmaster could produce instances of boys who have displayed no interest in a subject and made no progress in it, until this process has taken place : they have often then shown a surprising facility and achieved a real mastery over it. The important thing is that what is studied should be felt to be relevant to a life that matters. It may be claimed that to some extent all the traditional subjects enjoy this relevance—arithmetic to the activities of the household, science to industry, languages to commerce, English to social intercourse, History to the life of the community, and so on : perhaps the most difficult subject to invest with this relevance is Religious Instruction, and our failure to do so is the prime reason for its being so often regarded as dry and unreal. But even at its best the relevance is often indirect and not always easily perceived. The Project Method brings it into the foreground, and makes it direct and emphatic : and the subjects seen to be relevant to the project, are also seen to be relevant to one another. Valuable connections are thus discovered within a well-defined area of activity. If the project is a sufficiently complex one, it will lend itself to group-activity, and a twofold integration will take place—an integration of material, and an integration of personnel : while one member of

the group may concentrate on the mathematical aspect of the work, and another on the æsthetic, both will learn that the purpose and the performance are alike one. It is, of course, essential that the project should appeal to the interest of those who are asked to carry it out, and the likelihood of this happening will be the greater, the more " real " the project can be made, the more closely related to the actual needs of the community, and the more effective in satisfying those needs ; the community may, of course, be the family or the school itself, or the village or town to which it belongs. It has been pointed out that a liberal education for girls can be built round the interest and the industry (one of the most ancient and most honourable industries) of the home. An invented project, though better than nothing, is never so good as a natural project. The psychological principle at the basis of this plan is that of using the specific interests of the child as the means of integrating his curriculum. This is sound doctrine—there is no more effective integrating force—and it is this which the authors of the Norwood Report [1] had in mind when they spoke of integrating the child rather than the curriculum : the latter, the Report holds, can only come about as a consequence of the former. Yet this is hard doctrine to practise : if the interest is there, well and good—the way is clear, and the difficulties are mainly practical, and practical difficulties are the easiest to overcome. But if the interest is not there, or if it is latent, we may find ourselves in a vicious circle : the interest is to create the curriculum, but it has first to be created itself, and it is out of the curriculum that it must be born. What is to be done to overcome this much more formidable difficulty ?

The truth is that we may start with the traditional curriculum itself and, dealing with the subjects which it contains, introduce certain principles of integration there. A writer in the *Journal of Education* puts the matter as follows :

> Educationally speaking, it is becoming clearer and clearer that the next task before headmasters and staffs involves a change of outlook based on the conception of the curriculum as a unity, or at least as a number of simple unities welding into intelligible wholes the existing masses of unrelated material. . . . Psychology asserts roundly that the best education is the one which gives the power to see most relations between things, and the best mind is the one which has the power to reduce these relations to the fewest general principles. It is true that we cannot create that power where it does not exist, but we can

[1] *Report on Curriculum and Examinations in Secondary Schools*, p. viii (H.M.S.O.).

provide conditions in which it may flourish. The curriculum as it stands . . . is an open invitation to the child to develop a " compartment-mind ".[1]

He goes on to give as an instance of one of these " simple unities " a text-book of general science, dealing in some 240 pages with Statics, Dynamics, Chemistry, Hydrostatics, Heat, Light, Astronomy, and Biology. It is clear that Geography, in its modern and enlightened form, can be the basis of another such unity. The full possibilities of Art and Crafts in this connection have not yet been explored : taught intelligently as one subject and not as several (drawing, painting, woodwork, metalwork, needlework, and so on), this can provide for boys and girls alike invaluable links with other school subjects as well as with home and outside interests : the study of dress, embroidery, colour-printing, decoration, architecture, and costume for girls, and the practice of bookcrafts, lino-cuts, woodwork, metalwork, modelling, constructional and free drawing for boys, can form such " simple unities " as we have been discussing, and " carry over " into the spheres of morals and manners, music and hygiene, scouting and outdoor sports.[2] Those who construct the curricula of junior technical schools and technical colleges have exceptional opportunities of building up these unities : the boy or the man who wishes to become a good craftsman will readily grasp the inter-relationship between his craft and others (between the builder's craft, for example, and the architect's), the value of Geography as throwing light on the sources and the distribution of the materials which he uses, the interest of History as the story of what scientists, engineers, and craftsmen have achieved, the importance of self-expression through the mother-tongue as well as through the exercise of skill, the mastery of that mother-tongue as a craft in itself, the existence of various forms of sign-language (such as that of the architectural draughtsman), the connections between art and science, and some of the economic problems of capital and labour which the exercise of his craft involves.

It is claimed by some that English is the link-subject and the basis of integration *par excellence*, and there is much to be said

[1] P. H. Rooney, " Curriculum Development : Overcrowding ", in the *Journal of Education*, May 1941.

[2] Cf. Kenneth Holmes, *Education Handbook No. 2 : Art in Education and Industry* (Jarrold & Sons). The value of music for compounding a " simple unity " of work and play may be mentioned. It is significant that (in most European languages) a musician " plays " the works which he studies.

for this claim. Here too, though interesting experiments have been tried, the possibilities have by no means been exhausted. That " English should be taught in and through all subjects " is a well-worn cliché. It can only be maintained and practised if due weight is given to the effect of English on the whole personality and to the exercise which it gives, if properly taught, to the critical, intellectual, emotional, imaginative, and creative " faculties " concurrently. It can synthesize intellect and emotion, and co-educate intellect and imagination ; thus it can produce a unified human being capable of a ready and successful adjustment to the complex conditions of modern life, happy and with a sense of spiritual well-being.[1] A child at school needs three things—to discover the world, to interpret the world which he discovers, and to find his place and work in it : his life is a life of sensuous activity, intellectual, physical, æsthetic and creative : he must be trained to observe and to understand. The prime necessities are therefore command of language and craftsmanship. Physical Education and the Arts and Crafts will make their contribution, but it will only be an effective contribution if they are correlated with other activities ; and the natural correlating force is to be found in English, that with which we work and live. It should grow out of a child's life : schemes of work must spring from some current interest (the theme can be chosen from almost any subject) and be planned together by teacher and pupils : charts can be constructed showing the correlation of the various sections into which the work falls—the research-work in history or archæology, the illustrations, the models, the literary associations (in the form of home-made anthologies), the compositions in prose or verse, the collections of the necessary factual material, and the record of things done. A class will work as a team, and each member of it must be a master-craftsman. Throughout there will be insistence on clear expression in English—thus emphasizing the connection between a thought or an action and its lucid expression, and the help which the latter may often be to the former. " If there were no more to be said ", wrote John Stuart Mill, " than that scientific education teaches us to think, and literary education to express our thoughts, do we not require both ? " [2] There is, of course, this more to be said, that literary education helps scientific education in teaching us to think, and that the

[1] Cf. an article on this subject in the *Journal of Education*, November 1944, by G. H. Phelps.

[2] *Inaugural Address at St. Andrews*, 1867.

whole man is educated through English. This simple unity is a more comprehensive one than that which can centre round any other subject, and not only are barriers between subjects broken down, but also barriers between lessons and free time.[1]

There are similar possibilities inherent in the study of Science. Science has commonly been treated in schools as one of the most highly specialized subjects : as such, it loses much of its educational value.

> Science has to be thought of not as a mysterious and highly complex cult pursued by highly specialized " scientists " ; not as a many-sided magician producing wonders for the populace and profits for the enterprising ; nor yet as a technical necessity of modern life for which, however reluctantly, any self-respecting school must make some provision. It is rather *modern life itself* in one of its most fundamental aspects, and therefore an essential basis of a modern education for everybody.[2]

To put this conception into practice would mean substantial changes both in the content of the subject and in the method of teaching it : it would make Science in the first place into a branch of social studies, and would link it up, as such, with all other subjects and interests which fall within that wide category. It would go far to stress the relatedness of all forms of knowledge, both to one another and to the ends of a civilized society. It would help to bring about that marriage between the technical and the liberal in a new union of twentieth-century culture which alone can produce a fully educated generation in all strata of society, instead of a generation split into the technically trained and the artificially cultured. It would realize to some extent the aims of Comenius, that great apostle of Total Education : " It is a mistake to teach the several branches of science in detail before a general outline of the whole realm of knowledge has been placed before the student, and no one should be instructed in such a way as to become proficient in any one branch of knowledge without thoroughly understanding its relation to all the rest." [3] Optimistic and ambitious doctrine perhaps : but Science could be an invaluable, as it has been a much-neglected, instrument for practising it. So handled, its dangerous tendency

[1] I am much indebted here to Mr. W. D. Johnston, of Cheltenham College, who has carried out most interesting and successful experiments with junior boys along these lines.

[2] Sir Fred Clarke, *Education and Social Change* (Christian News Letter Books, The Sheldon Press).

[3] *The Great Didactic.*

to emphasize facts at the expense of values and to draw a sharp and largely artificial line of division between the two, would be mitigated, and in so far as scientific knowledge and ideas would fit more readily into the Christian tradition, these would be less likely to be accepted as a satisfactory substitute for the Christian outlook. Other subjects in the curriculum could be treated in a similar way and make the nucleus of a similar unity : syllabuses would need to be drastically reformed, reduced by the omission of that which did not contribute either to a wider knowledge of the world or to the release of some new potentiality in the pupil, and expanded by the introduction of link-material with other subjects and interests.

It is in such ways as this that individual subjects may be made the starting-point for a partial or total integration of the curriculum. Other approaches, however, are possible. Thus the idea of citizenship has sometimes been put forward as a principle of correlation. Subjects are justified and linked together by the contribution which they make, like the pieces in a jigsaw-puzzle, to the picture of a community of free and responsible citizens. There are, however, disadvantages in this : at one end of the scale the concept of citizenship may be so rigid as to become politically a menace, while at the other end it may be so vague as to be worthless and unconvincing. Citizenship to a boy at school must mean citizenship of the immediate community to which he belongs, the school itself if it is a boarding-school, the locality if it is a day school ; and this is the only citizenship that can help to unify the curriculum. But such unification can be effected, and particularly in the early stages of education and in rural areas : if the locality can be made the most important text-book of the school, if the curriculum at every possible point can be made to centre on some local activity, if time is found in the time-table, as part of school work, for real pieces of service to the community, and if men and women from the community come into the school and give lessons on their work, then the complex pattern of the community's life will be seen to embrace what is done in school, and the lessons learnt there will be interpreted in the language heard outside its walls. There is a very fruitful growing-point here. Or the principles of logical thought have been used as common elements in many subjects, and though they are unable to group subjects together, they may at least associate them in a common purpose. We teach children not *what* to think, but *how* to think : and that we do through every

subject, and find that the principles involved are always the same. Thus we consciously adapt the scientific method, learnt in the laboratory, to the translating of a Latin Unseen, and we find that the same methods of studying the facts, collecting the data, deducing a hypothesis, testing the hypothesis, and arriving at a conclusion, work successfully in the one lesson as in the other: while both are based on a fundamental profession of faith, the one in the uniformity of nature, the other in the intelligibility of the passage. Such a connecting thread may be grasped by the teacher, but is generally beyond the reach of any but the more mature and intelligent school-children: but when these do grasp it, they experience a sudden and almost bewildering illumination. The curriculum is integrated by the workings of the human mind. Or we may abandon separate "subjects", as the skeleton of the curriculum, altogether, and think rather in terms of "areas of activity". The Spens Report hinted at this (rather in connection with particular subjects than with the curriculum as a whole), but didn't work it out. These areas must be "representative of all the great avenues of activity and experience down which the mind and spirit of men make their approach to life".[1] In the main they are six: (1) the area of physical activity, in which a child must learn to understand, to control, and to use his body; (2) the area of social activity, in which an awareness of the community is fostered, the arts of expression (through the spoken or written word) and of social intercourse are mastered, and an active responsibility for the common good experienced; (3) the area of imaginative activity, in which the spirit goes off on its own into the romantic and illuminating worlds of literature and of art, and makes strange discoveries there; (4) the area of creative activity, in which the cravings of a skill-hungry animal are satisfied, and the hands are busy with pen or pencil or brush or tool; (5) the area of scientific activity, in which the natural world is explored and used; (6) the area of spiritual activity and of the study and practice of religion. It is to be noted that all these are areas of *activity* and not of receptivity: that is one characteristic common to them all: another is that in each area the whole human being is active, and not any one part or faculty of him. Here we have six "subjects" to work into our curriculum or set out in a time-table, and if we can confine ourselves to six, some of the problems of the "over-crowded curriculum" will solve themselves, and

[1] Marjorie Reeves and John Drewett, *op. cit.*

disintegration will be at least mitigated by the reduction in the number.

It will be seen that the foregoing suggestions are all palliatives : their effect would be the grouping of certain subjects round a central nucleus, but not a complete synthesis of experience : that will be dealt with at the end of this chapter. Meanwhile two further points may be stressed. The first is that the specialist teacher should be replaced (particularly in the Middle and Lower Forms in schools) by the old-time form-master, capable of teaching three or four subjects. The introduction of the specialist has done much to break up the unity of knowledge, and the reorganization of the school into " sets " which has accompanied him has broken up the community of the form. The younger a child, the more important it is that he should be taught by someone who knows him and whom he knows, rather than by someone who knows nothing but his subject : not only will his learning be more comprehensive and more significant, it will also be more vital : " he who learns from one occupied in learning, drinks of a running stream ; he who learns from one who has learned all he is to teach, drinks ' the green mantle of the stagnant pool ".[1] The specialist has learned all he is to teach : the non-specialist is more able to pursue the truth in co-operation with his pupils, to pursue it along several avenues, and to weld his pupils into a co-operative guild of learners. The former will give the better training, but the latter will give the better education : the former will be more expert in his subject, but the latter will be more expert in human nature and in life. It is not denied that the specialist has his place in the school, but that place is mainly at the top and for sixth-form work. And here the possible dangers can be partially met by more constant consultation between the specialists. In the French " Classes d'Orientation ", where boys and girls were put through a diagnostic course at the beginning of the Secondary School stage, an important feature of the work of the staff was a weekly meeting of the whole team to discuss the progress and the development of each child. Such meetings, if held too frequently, might well become forced and a mere formality : but there is a pointer here which we should do well to follow. It points to the Staff Common-Room becoming more a common meeting-ground, and less a common battlefield for the wars of the subjects. My second point concerns teaching method. It is that we should deliberately teach our

[1] A. J. Scott, the first Principal of Owens College, Manchester.

pupils to synthesize as well as to analyse. The importance of this has commonly been overlooked. It is a process which can be set going in every subject, and fostered by a new emphasis, in the teaching of it, on its associations and contacts. If a lesson consists mainly in factual instruction, the emphasis will be on the process that brought the fact into being as the key to its real nature : if a boy is at work in the school workshop he should be so taught that, in Rousseau's phrase, " he becomes a philosopher, while thinking himself an artisan " : if we are engaged on vocational training we must develop the human considerations which give to the vocation its meaning in society : if on a more cultural subject, we must give it a focal point in some specific contribution which the individual, understanding his material and using his tools as the technician does, is preparing himself to make to the community.

> One academic method [writes Dr. Karl Mannheim] which produces lack of awareness is over-specialization. . . . The student is never encouraged to think of situations as a whole. . . . But the craving for some coherent vision cannot be completely suppressed, and without adequate training in the methods of synthesis, students are bound to become an easy prey either of dilettanti or of propagandists who exploit that craving for their own or for their party's benefit.[1]

The final answer, however, to the question considered in this chapter has still to be given. The full synthesis for which we have been searching is only to be found in religion, and it is a Christian philosophy of life and of education which alone can justify the inclusion in a curriculum of the subjects which we teach, link those up with the other experiences of school life, answer the innumerable " Why's " which children ask, and make sense of the whole. The Christian faith in a personal God, the Creator of the universe and the Father of mankind—a God with a plan, for the carrying out of which He needs the co-operation of every human being at his best—this faith provides our final synthesis. Each boy or girl is needed for the carrying out of the grand purpose, and from that need there springs the obligation of self-development, in body, mind, and spirit, to the highest level of capacity. An education based upon this faith aims at the production of the whole man among whole men in a universe which makes sense (technical education aims at the production

[1] *Op. cit.*

of the economic unit, and a purely humanist education at a man among men in a universe which doesn't make sense). There is an inescapable obligation upon us to study God, to study man, and to study things, and the study of these three covers all the subjects of the curriculum. We study God as the Source of the sense and the Author of the plan. As for man—" If we imagine a circle of which the Centre is God and the radii are the souls of men, it will be evident that the approach towards the Centre will mean an ever-increasing proximity between the radii." [1] And " things have a right to be understood : science in all its branches represents the effort of man to do his duty to the things that surround him by understanding their nature so far as he is able . . . I rank Science as one of the greatest moral achievements standing at present to the credit of man." [2] Viewed from this angle, every subject will be presented as a contribution to the knowledge of God's ways and of His purposes for men : the teacher will respect the proper autonomy of his subject, and will make no attempt to give it a religious " twist " or to teach a specifically Christian form of History, or Christian Economics, or Christian Science—to do so would be to fail in the first duty of a Christian teacher, and that is to pursue the truth to the end, wherever the argument may lead him : but he will see his subject against its Christian background, and it will stand out from that in high relief which will give it its true significance. Moreover, it will be in virtue of the faith and love which are characteristic of the Christian that the school will cohere as a society, and that its structure and way of life will become intelligible : in the fabric of its common life, with its discipline and rules, its subjects of study and its games, its human relationships and its manifold forms of self-expression, there will be an interweaving of the natural and the supernatural into a patterned whole. This will be religious education : religious instruction will be one subject among many, a central and interpretative subject just as religious worship will be a central and interpretative activity : but religion will be learnt not only in the class-room and in religious observances, but on the playing-field as well, and in all the give-and-take of a life lived in common.

We are like a company of singing dancers, who may turn their gaze outward and away, notwithstanding they have the choir-master for centre : but when they are turned towards him, then they sing true

[1] Abbot Dorotheos, *Love of God and Man.* [2] L. P. Jacks.

and are truly centred upon him. Even so, we encircle the Supreme always ; but our eyes are not at all times fixed upon the Centre. Yet in the vision thereof is our attainment and our repose, and the end of all discord ; God in His dancers, and God the true Centre of the dance.[1]

The end of all discord—when we have attained this, we have attained one of the aims of total education.[2]

[1] Plotinus.

[2] For a fuller treatment of this subject, the reader is referred to *God in Education*, by the present writer (Rich & Cowan).

CHAPTER VI

TEACHING

We loved the doctrine for the teacher's sake.
Defoe.

In considering the education of the whole child, and in attempting to construct a whole curriculum, I have inevitably encroached here and there on methods of teaching; further attention must now be given to this subject. Is there any sense in speaking of a "wholeness" in our teaching method? and if so, what is that sense? The answers to these questions can only be given by considering three points: (1) the function of the teacher, (2) the needs of children and their methods of learning, (3) some of the objectives of the educational process: in other words, we can only decide *how* a teacher is to teach by making up our minds why he is in the class-room at all, how those put in his charge will naturally learn, and what is his ultimate aim. But by way of preface it must be made clear that there is no such thing as teaching method in the sense of a cut-and-dried scheme for each subject which can be used by any teacher: this conception has done untold harm to the training of teachers in the past: students have sometimes entered Training Colleges in the mistaken belief that these have locked up in their cupboards and bookshelves certain tricks of the trade, and that to master these tricks is all that is necessary to make efficient teachers. "Methodology" is not only a cacophonous word, but it corresponds to no real science: it expresses little more than a chimera which has inhabited the brains of the professional trainers of teachers. There are indeed no tricks of the trade, and the search for them will always be fruitless. The tricks are the tricks of the tradesman, and these he perfects for himself as a part of his teaching method—those idiosyncrasies and oddities which many of us remember so well in the teachers of our childhood, and which were so extraordinarily educative, those sudden discharges, as it were of an electrical force, which we experienced! The truth is, of course, that each teacher must work out his own method, and the more individual this is, the better teacher he is likely to be. It is indeed a mistake to speak of it in the singular number: we should speak rather of "his own methods", for

the skilful and experienced teacher will find his methods varying from age to age, from class to class, from period to period with the same class, from morning to afternoon, and from subject to subject. And yet, with all his variations, his approach will be substantially the same : in such a human occupation as teaching, method will always be largely the expression of personality, and that will remain constant beneath all superficial variations. A teacher may, of course, be " constant in nothing but inconstancy " : his methods then will lack wholeness (and he will be a bad teacher), because his personality lacks wholeness : indeed, as we shall see,[1] the integration of personality must be one of the prime objectives in all institutions for the training of teachers. But assuming that teachers have been properly trained, there will always be a hall-mark on their work which their pupils will readily recognize and appreciate. Growing children are creatures of habit and routine, and they learn best when they are not subjected to too many or too violent variations in their teaching. The view is sometimes put forward that it does children good, by keeping their minds alert and arousing fresh interests, to switch them about rapidly from subject to subject and from teacher to teacher : but experience lends little support to this view. There is a further argument here, and it is a strong argument, for the general rather than the highly specialized teacher : it is from the former, who will teach his class three or four subjects and who will *be himself* in the teaching of them all (however he may vary his methods in detail), that his pupils will experience that wholeness of method which will so greatly assist the learning process.

Methods, then, will be individual ; but there are certain general principles of integration upon which it seems that they should all be based. Why is the teacher in the class-room at all ? What right has he to be there ? What is his function ? We cannot know how he should behave (his method) until we know some of the answers to these questions. He is certainly much more than a teacher, in the sense of an instructor in his subject : when candidates for teachers' training grants tell me that the reason why they want to teach is that they may " impart their knowledge to others ", I always reflect what a very poor reason this is and what a very narrow conception of their chosen career it implies. The teacher may be something of a researcher (if he does not know too much, or can forget what he has learned),

[1] See Ch. X.

co-operating with his pupils in the search for truth—the solution of a problem, the exact meaning of a sentence, the *mot juste*, the conclusion of an argument : if this spirit informs his work, it will largely dictate his method—and that method will be a " whole " method, for all his lessons will be marked by that open-mindedness, that patience, that deliberation, that sense of wonder and of excitement that the pursuit of truth demands : " to try and approach Truth on one side after another ", wrote Matthew Arnold, " not to strive or cry, nor to persist in pressing forward, on any one side, with violence and self-will—it is only thus . . . that mortals may hope to gain any vision of the mysterious Goddess ". But above all he is an interpreter—interpreting not only the experience of his pupils, but also the community to which they belong, its past no less than its present, its purposes and its efforts to achieve those purposes, its cultural and technical achievements, its opportunities and possibilities, the invitations to service which it extends, and the rewards, glittering or dimly discovered, which it offers. This is the prime function of the teacher, and whatever the subject with which he is dealing, his method, if the interpretation is to be valid, must be so integrated as to convey, at one and the same time, the fact, its use, and its value. Knowledge of the facts must be accompanied by that wisdom which is " the art of the utilization of knowledge ",[1] and both must be accompanied by a judgment of value. " The aim of public education should be to give the pupil enough understanding of fact to be a useful worker, enough morality and social sense to enable him to use his understanding for good rather than evil, and enough sense of religion and beauty to feel that the effort is worth while." [2] These three form an undivided trinity, and no act of learning is complete, no knowledge both possesses and is possessed by the learner, unless or until all three are comprehended. Nor can there be any rigid line of demarcation between them from the teacher's end. If he attempts to emulate Dr. Gradgrind and confine himself to facts (to present these is the easiest part of the threefold task), he will constantly find himself met with embarrassing questions to which it is his duty to supply an immediate answer. To descend to details, it is a mistake, in marking an English essay, to separate matter from manner, the material from the style which deals with it, the thought from expression : the style is the man, and it is the whole

[1] A. N. Whitehead, *The Aims of Education.*
[2] Michael Roberts, *The Recovery of the West.*

man with whom we are concerned. Self-contained lessons in musical or artistic or literary appreciation form an unintelligible fragment : apprehension and appreciation must go hand in hand. There is a formal beauty about the progress and conclusion of a geometrical problem which forms an indissoluble part of the problem itself. Scientific method can never be dissociated from the acquisition of scientific facts, and the proper use of an experiment conducted in the school laboratory is as important as its successful accomplishment. And the facts about the reign of King John or the outbreak of the Civil War in the seventeenth century are barren and unintelligible unless they are accompanied by judgments of value. Languages, Music, Art, Mathematics, Science, History—whatever our subject, the presentation of the facts, the inculcating of wisdom, and the disentanglement and the elucidation of the values which lie concealed in them, must form integral parts of our teaching method. The wisdom which we would impart is a curious compound of skill, competence and courage. " What difference has all this made to him ? " is a question which I can remember vaguely putting to myself about the teachers of my boyhood : I wanted to feel that their subjects held for them more than a bread-and-butter interest ; I wanted to see the blossoms and fruit of the tree of wisdom on the bare branches of the tree of knowledge ; I wanted to see how the knowledge had been utilized, how I might be able to utilize it, the plan and the design for living which were inherent in it : and I was often disappointed. When we teachers disappoint our pupils in this, we have failed : our lessons have been incomplete : we have achieved only a part of our task, and that not the most important part. " Knowledge comes, but wisdom lingers," and our class-rooms are trodden by the lingering steps of untaught youth. But with knowledge and wisdom there must go valuation. And here we meet in an acute form a problem which has caused much embarrassment to teachers and to others. Judgments of value on the teacher's part, particularly in certain subjects, may easily degenerate into propaganda. Many values are undisputed, and their dissemination in the class-room is unexceptionable. But when we enter in particular the fields of politics (which cannot be separated from history) and of religion (which in future is to be a compulsory subject of instruction in all schools), the difficulties arise. How is the teacher to teach these subjects ? What is to be his method ? Is he to be content with the bare bones of fact, and to make no attempt to clothe

them with flesh or to breathe into them the spirit of life? I contend that to do this would be to follow a very incomplete method of teaching, and that the teaching would fall indeed on stony ground. The teacher's duty here must surely be to offer his beliefs as well as his knowledge, and to let it be known that it is by these beliefs that he lives. The alternative is to leave behind the damaging impression that all the most vital matters are matters of opinion, and that one opinion is as good as another or as no opinion at all. This is not good teaching and is not a good preparation for life. But the teacher's offer of his beliefs must be an offer and nothing more—nothing in the nature of a compulsory gift, which cannot be refused. The skilful teacher will be able to make this offer, and he will not be a skilful teacher unless he makes it. His pupils will then learn that the knowledge which he is conveying to them is inseparably connected in his own mind with the value which he sets upon it, and they will learn that for them too it will be incomplete until they have set their own value upon it. Such teaching may sometimes slip over the border-line and become biased: but the risk must be taken, and many of us may remember how much more effective and convincing a biased teacher has been than an entirely colourless neutral: mathematics, it has been said, is a bad class-room subject, because it is the only subject which can be taught without bias! Bias only becomes dangerous when teachers, co-operating with their pupils in the search for truth, "exchange", in Lecky's pungent phrase, "the love of truth for what they call the love of *the* truth".

"You may not divide the seamless coat of learning" [1]—and these are the three strands of which it is woven, accurate knowledge, a wise competence, and a true valuation. To the fostering of these three the method of teaching must be adapted as a whole. It has been most successfully done in technical education.

> Though the aim of technical education is limited, at least it performs what it promises. It is indeed a model educational method. Thus skill in practice is based on grasp of principle. The training of a craftsman is designed to give him a thorough understanding of his materials and his tools, and of the services for which his product is required.[2]

The method needs intelligent expansion and adaptation to liberal education. But what has the pupil to say to all this?

[1] A. N. Whitehead, *op. cit.*
[2] W. H. Moberly, *Plato's Conception of Education, and its Meaning To-day.*

What is the bearing on the matter of his method of learning? The first point to be made is that a child learns with his whole self. His senses are at least as active as his mind, which in the early stages is only capable of reasoning on the material with which his senses make him acquainted: seeing or hearing or touching are part and parcel of the same process as thinking, and they all merge into the single act of learning. It was Rousseau's doctrine that the senses should be trained first: they certainly need training *pari passu* with the intellectual faculty. An excessive verbalism has been the curse of much of our teaching method: the word has often been the sole medium of instruction. But it is through the experience of seeing a thing, hearing a tune, handling an object, meditating on this experience, and discovering the most adequate form for its expression, that a child learns. This is the psychological argument for the extended use of visual and auditory aids in teaching (still in the most elementary stages), and also for the oft-repeated but little-practised method of "learning by doing". With this characteristic of childhood we must couple the interest in things rather than in words, in first-hand experience rather than in second-hand ideas. Children "must, as far as possible, be taught to become wise by studying the heavens, the earth, oaks, and beeches, but not by studying books; that is to say, they must learn to know and investigate the things themselves, and not the observations that other people have made about the things": [1] indeed, such is the nature of childhood that there is no other way in which they will become wise. This means for the teacher a concentration on the perceptual before the conceptual, the concrete before the abstract, examples before the rule, an author before the grammar, experience before definition. His method must be to lead on from one to the other, and to reach his conclusion: any other method will be both topsy-turvy and incomplete. Again, it is from whole situations that children learn, and through which they are almost infinitely suggestible. Plato was the first exponent of educational theory to draw attention to this suggestibility, and to base upon it a method of teaching which used the total environment of the child, but many writers since his time have emphasized and amplified the point. Thus Sir Joshua Reynolds wrote:

> The disposition, which is so strong in children, continues with us, of catching the general air and manner of those with whom we are most conversant; with this difference only, that a young mind is naturally

[1] Comenius, *The Great Didactic*.

pliable and imitative ; but in a more advanced state it grows rigid, and must be warmed and softened before it will receive a deep impression : [1]

it is the " general air and manner " that makes the direct and deep impression. Dealing with memory, Rousseau makes the same point in these words :

> The kind of memory which children possess may be fully employed without setting them to study books. Everything they see or hear strikes their fancy and is retained in their memories. They keep in their minds a register of the actions and conversation of men ; their whole environment is the book from which, without conscious effort, they are constantly enriching their memory against the time when their judgment will be able to profit by it. It is in the choice of these objects . . . that real skill in cultivating this primary faculty consists.[2]

What they remember is what they have learnt : this is sometimes disturbingly different from what we think we have taught them : for when a child remembers a lesson, he remembers much more than the " lesson " in the narrow sense : he remembers the class-room, the pictures on the walls, the voice, dress, and mannerisms of the teacher, the interruptions and digressions and asides, the atmosphere and " feel " of the whole situation. These are all associated together in his mind and make up a single experience —" Mr. So-and-so's Arithmetic Lesson " : the more close and natural the associations can be made to be, the more intelligible and memorable the whole, and the more likely that the Arithmetic will form the central part of it. Many of these elements in the situation may be beyond the teacher's control, but the majority are within it : and the more he can study and organize these, the more integrated and the more effective will his method of teaching be. Finally, children learn more easily in wholes than in parts. The old Monitorial method of teaching to spell syllable by syllable was uneducational because it was nonsensical : and the same applies to any method for getting a poem by heart line by line. Learning depends on interest, and interest depends on meaning : and meaning resides in the whole, and not in the parts of which it is composed. The principle inherent in this can be applied to the teaching of any and every subject. It points to the importance of work at a rapid pace as well as at the pedestrian pace which concentrated study involves : to wide reading as well as deep reading : to broad outlines as well as narrow minutiæ : only so will it be possible to include in a child's

[1] Joshua Reynolds, *The Sixth Discourse.* [2] Rousseau, *Émile.*

curriculum the study of wholes, whether in History, Languages, English, Science, Mathematics or anything else, and so make use of his natural method of learning. And with this must go the organization of progress in solid and complete blocks. So often boys and girls feel (particularly in the study of such a language as Latin) that they are never getting anywhere : the work stretches out endlessly into the future, with neither halting place nor goal. This can be combated by having a clear-cut programme, with a definite piece of work, known beforehand, to be covered in a week or a month or a term, and with no course ultimately tailing off into nothingness : if a child is going to learn Latin for only two or four years, the course in each event must be complete, and not merely a preparation (as so often happens) for a more advanced stage which is never reached. The wholeness in the process of learning can be further ministered to by endeavouring to make each day an ordered whole : when a child comes home from school and declares that it has been " a red-letter day ", he does not usually refer to any specific achievement, but rather to the fact that for him the whole day has seemed to hang together, that all its experiences, whether in work or games, have somehow fitted in, and that he feels the deep satisfaction which we all feel when life makes sense. Such a day, a cosmos and not a chaos, is truly educative. Teaching method has an important contribution to make to the attainment of this end. Thus the interdependence of subjects can be constantly stressed (there are, of course, other reasons for this ; chaos or the reverse in social relations will ultimately depend upon what is in men's minds, upon the order or disorder which reigns there, and upon the degree to which habits of correlation have been acquired) : if Divinity is one of these subjects, it can be made into a nucleus for the rest—" You are now going to study Divinity from a slightly different angle " was said by a Headmaster to a class which he was dismissing from a Divinity period to a Physics period : the corporate worship, in Assembly Hall or Chapel, can be used as an opportunity for gathering up and interpreting secular experiences in spiritual terms. Such a day will make great demands upon the teacher ; but it will also make a great return for the taught.

Finally, teaching method may be integrated by directing it to two of the main objectives for which a child comes to school. The first is that he should learn to think, and the second is that he should learn to learn. Learning to think includes far more

than the mastery of logical forms, important though this is. It includes also independence in thought, learning to think for yourself. Youth is always impatient, and is always more ready to buy its thoughts mass-produced for the price of a wireless licence than to think them out for itself. This tendency must be countered in school, and it can be countered in the teaching of every subject. " Truth is great ", it has been said, " and will prevail, but propaganda is much quicker ", and it is quick returns that children want. How can a teacher deal with this in class ? A bright pupil will often jump to the right answer, without knowing why it is right : for his own sake, and for the sake of the rest of the class, he must be patiently taken back and conducted through the process which leads to his result, so that he may appreciate the steps in the argument and see the conclusion as a completed whole. I was once present at an arithmetic lesson in a school situated in a poor district of London. The method of teaching arithmetic here was to give the class the answer, and to ask for the problem which it solved. Thus a simple subtraction sum would be written on the blackboard, $12 - 3 = 9$: what did this mean ? There might be thirty different answers, dictated by personal experience, ranging from the " Twelve little nigger-boys ", through a trouser-pocket with a hole in it which let three pennies escape, to a basket of oranges (this was in pre-war days !) from which three fell out, and to a simple repetition in general terms of the information on the blackboard. All would be right, but all would be independently thought out. At another lesson I was impressed by the sympathetic reception which the teacher gave to any suggestion, however wildly wrong, which represented a genuine and original thought. Such methods with the necessary adaptations, if followed in all subjects, will do much to synthesize the teaching in a school. Learning to learn may perhaps be accepted as the most comprehensive of our aims. This has been the doctrine of many of the great educators. " My object ", said Rousseau of Émile, " is not to furnish his mind with knowledge, but to teach him the method of acquiring it " : and John Locke wrote : " The business of education in respect of knowledge is not to perfect the learner in all or any one of the sciences, but to give his mind that freedom, that disposition, and those habits that may enable him to attain any part of knowledge he shall apply himself to, or stand in need of, in the future course of his life." A good school to-day aims not so much at providing its pupils with a

store of knowledge, but rather at enabling them to learn better from life : it is concerned not with teaching the answers to questions, but with fostering that freedom of mind which will enable its possessor to appreciate the elements in a situation which give rise to the questions, and to understand why conflicts arise rather than how they are to be reconciled. Can we not, in all our class-room work, bring more into the forefront the acquisition of the technique of learning, and emphasize that as of at least equal importance with the content of learning ? This technique is substantially the same whatever we may be teaching, and to stress it will provide a connecting thread which will run through all our method.

Culture or Anarchy ? We have to choose between the two, in our schools as elsewhere. And if, as we must, we choose culture, we must realize that this can never be the product of teachers and taught who are at sixes and sevens alike with themselves and with one another. Education, in those circumstances, can be nothing but anarchical. To be cultural it must be based on an integrated organization, integrated personalities, and integrated methods : and the last are no less practicable than the other two.

CHAPTER VII

THE COMMUNITY

> Civilization, although it is dependent on the economically organized work of the qualified teacher, is also dependent on the fact that the whole race are and must be unqualified teachers.
>
> *Graham Wallas.*

Total education demands the co-operation of the whole community. It turns to account, in the interests of children, their need of a community, and it employs (and may be devises) various forms of community-life to satisfy that need. It makes use of the environment, both natural and social, in which a child finds himself, takes the actual situations with which he is confronted in living the common life, and tries to lay bare their educational values. It may find material for education in the most unlikely places, as William Cobbett found it in the sandpit :

> this sandpit was the spot where I was receiving my education, and this (i.e. country life and sports) was the sort of education ; and I am perfectly satisfied that if I had not received such an education, or something very much like it ; that, if I had been brought up a milksop, with a nursery-maid everlastingly at my heels, I should have been at this day as great a fool, as inefficient a mortal, as any of those frivolous idiots that are turned out from Winchester and Westminster School, or from any of those dens of dunces called Colleges and Universities.[1]

It calls upon society to realize its educational potentialities. It looks for help to the community from its simplest to its most complex forms—to the locality, to the town or village, to the people settled in their national home and engaged in an infinite variety of potentially educational activities, to the British Commonwealth of nations beyond our shores, and to the commonwealth of mankind—and it demands that each of these should mobilize its man-power, and should muster all its resources in the service of its children. This integration of the school with the society which it at once reflects and helps to create, has probably been carried to further lengths in Russia than in any other country : among us it has hardly been touched. It means education of the community, by the community, for the community, and through the community : teacher and taught are one : and each community becomes a self-educating organism. It is the purpose of this chapter to set out in some detail what

[1] *Rural Rides.*

the acceptance of this principle will mean : and it will be seen that only if it is accepted will it be possible to translate into action some of the major provisions of the new Education Act.

Let me begin with the mobilization of the nation's resources in this service. In the hundred years preceding the outbreak of war in 1939 financial provision for education out of the public purse increased from an expenditure of £20,000 *per annum* to an expenditure of approximately a hundred million : this figure will be roughly doubled when the Education Act of 1944 is in full operation. These sums represent that portion of its income which the nation is prepared to invest in posterity. They are spent in two ways : on the one hand the material facilities for education are provided in schools and colleges ; the money is spent on bricks and mortar, equipment, playing-fields, and the staff needed to make the best use of these : on the other hand, grants on an increasingly adequate scale are provided to enable all children to take advantage of these facilities, whatever the financial means of their parents. It is clear that increased expenditure on the one count must always, unless the money is to be thrown away, mean increased expenditure on the other. We find ourselves in what is a virtuous, and not a vicious, circle : having spent public money on buying the schools for the boys, we make further demands on the public purse to buy the boys for the schools. This is as it should be : we commit ourselves to a mounting spiral, because we believe in education. A striking example of this is to be found in the provision, under the 1944 Act, of " free " secondary education for every boy and girl in the country : while fees may still be charged in certain schools, for those parents unable or unwilling to pay them there are to be other schools available where no fees will be charged : this is financing secondary education on a total scale. The " totality " of the measure, moreover, has another aspect. There is, of course, no such thing as " free " education : if fees are abolished, the only difference to the parent is that instead of paying for the education of his children in a concentrated form while they are actually at school, he pays in the less concentrated and more indirect form of increased rates and taxes throughout his lifetime ; he contributes, moreover, to the education of the children of the whole community. It is thus that the nation marshals its financial resources for the benefit of the rising generation : whether the expenditure is adequate, when regarded as a proportion of the total national income, or when compared with expenditure on

other objects, may well be doubted ; but it is more adequate than ever before, and an increasing number of the general public are learning to regard it as not only a duty but also a profitable investment. Important, however, as this is, the mobilization of man-power is more important still. The recruitment of the professional teacher from a much wider field than in the past, and his training on much more liberal lines, will be considered in a later chapter : [1] the effect should be the manning of our schools with a more human and a more vital body of teachers than we have been accustomed to expect, a strengthening of its ranks from perhaps unexpected quarters, and a general rise in the quality of teaching. But altogether outside this professional army, there is available to us a large body of what the Americans would call " teacher-potential ", and it is the business of total education to realize this potential and to make use of it. The more narrow and professional education is allowed to become, the more likely it is to fail : on the other hand, the closer its contacts with human beings in the infinite variety of their occupations, and the greater the interest and support it may command among ordinary men and women, the more likely it is to succeed. This pool of capacity, wisdom, and experience is to be found in home and church, in factory and workshop, on the land and on the sea, in shop and counting-house, and wherever men and women are prepared to give their time and attention not only to the processes whereby they earn their bread-and-butter, but also to the processes whereby the welfare of their children is promoted. It can only be drawn upon when all these are ready to co-operate with the school. It must be made possible for parents to learn about the upbringing of children : the children themselves, as they pass through the enlightened school of to-day and the more enlightened school of to-morrow, and in particular as they learn there the elementary lessons of nutrition and hygiene which their elders never learnt, will have much to teach their parents ; and when they in their turn become the fathers and mothers of a great to-morrow, they will be able to teach their children much that the school teaches to-day, and the home will regain something of its educational function. Much may be learnt also in adult classes : in Soviet Russia the Universities offer Parents' Courses, of two years' duration, in the bringing up of children. The parents must be brought into the schools, and not only on " Open Days " or on special occasions, but as

[1] See Ch. X.

a normal practice : there is no reason why they should not be present at lessons, as they are in Russia. Parents' Associations are capable of considerable development, both in their numbers and in their activities : a national Federation or Council of Parents' Associations could exercise a very real influence on national policy in education. In the future every school is to have its Board of Managers or Governing Body, and there will be an increasing demand for men and women to serve on these : here will be new opportunities for parents to make their voices heard, and to bring the home into the school. Not less important will be the opportunities open to them on Local Education Authorities (whether as elected or as co-opted members) and particularly on Divisional Executives ; the whole *raison d'être* of these is the preservation of local interest in education, and it will be a bad day for education if work on these bodies ever comes to be regarded as the business of the professional : the Act regards it as the business of the general public. The general public, however, will be able to make it their business only with the goodwill of their employers, and the man-power for such service can only be provided by the co-operation of industry, commerce, and the professions : will these be prepared to see that their employees enjoy the time and the means for the performance of this public duty? Much will depend on the answer to that question.

But more will be demanded of employers than this. When the compulsory school age, be it fourteen, fifteen, or sixteen, is passed, there still remain several years for the adolescent during which his education should be a first charge on the community. During these years the problem of man-power is not solely a problem of staffing and management, it is also a problem of student-population. It will not be enough to provide the teachers and to see that men and women have adequate time and opportunities for school government and administration, if we do not also provide the pupils and enable boys and girls who are earning their living to devote proper time to their continued education without jeopardizing their material interests. One reason why that part of the Fisher Act which set up Day Continuation Schools broke down was because industry was not ready in 1918 and the following years for this degree of co-operation. Under the 1944 Act attendance at a County College is to be compulsory for a minimum of one whole day or two half days in a week : but it will be possible for employers to make such

attendance easy or difficult, and the success of further education will depend largely on their willingness to exceed this minimum in suitable cases. Again, those who are interested in the County Badge movement, and who see in the fourfold achievement which it enshrines one of the most effective means for training boys and girls for the wholeness of manhood or womanhood, are well aware that the programme can only be safely and satisfactorily carried out if a training-holiday of at least one month is guaranteed : are industrial or other employers ready for this ? And when the age of eighteen is passed and the days of further education are over, what of adult education ? Here the problem of student-manpower becomes most acute. The proportion of the adult population availing themselves of such opportunities for adult education as have been open has been depressingly small : [1] facilities are to be extended and improved, but where are the men and women to come from who will take advantage of them ? They will come mainly from the ranks of the employees and they will only come if time is given them out of their working hours : are industrial and other employers ready for this ? The truth is that industry (in the widest sense) can make or mar further education, technical education, and adult education : by co-operation and some measure of self-sacrifice it will make all three, and in making them will realize one of the ideals of total education—for the whole community will enjoy opportunities of education, and the whole community will be working together to make this possible.

In the above paragraphs I have been writing of education as though it were carried out solely in schools and colleges or in institutions specifically devoted to an educational aim. This, of course, is far from the truth, and far from the conception of total education. Total education recognizes that the farm, the factory, the counting-house, the forest, the ship, the office—that all these, as well as serving their specific purpose, are among the schools in which a wise society trains its citizens : they are places where men and women learn, as well as places where they earn. For many boys and girls they are more efficient places of education than the most generously staffed and most lavishly appointed school, and for all boys and girls their function as places of

[1] In 1938–9 there were 66,966 students in W.E.A. classes. It has been estimated that not more than 500,000 adults, at the outside, are influenced by any kind of organized educational activity.

education should take precedence over their function as places of employment and production : the men and women whom they produce will always be more valuable to society than their goods.

I venture to plead for a state of society in which learning comes first and earning comes second among the obligations of youth, not for one class only, but for all young people. At present the rich learn, and the poor earn. I do not wish to deprive the poor of their earning or the rich of their learning, but I wish to make it possible for the poor to learn as well as to earn and, what is even more important, to create a feeling in society that during the period of adolescence the learning part of life, whether the learning be done in schools or farms or factories, is really more essential than the earning part, more essential to the individual and to the society of which that individual is a member.[1]

This wish has never been fulfilled, and indeed it will be regarded by many as the utopian longing of an idle dreamer. But we are nearer its fulfilment than we were a quarter of a century ago, and the time is ripe for a further advance towards the goal. What will it mean ? It will mean that all juvenile employment is regarded primarily as the education of a whole person through his job : it will mean that the educational authorities, the teachers co-operating with the administrative officers, will have the final say in determining a child's destiny up to the age of eighteen : it will mean that if a child leaves school and enters employment at fourteen or fifteen or sixteen or later, this will be because, in the opinion of these authorities, his education can best be promoted in that employment : and it will mean that the educational authorities must determine what proportion of his time he will spend in his employment and what proportion in school. During these years the boy or girl will still be at school, but it will be a school of life as well as a school of learning. I know of one school set in an ample estate on which there are farms and gardens, a mill, a bakery, and various workshops : the conditions here are ideal for putting such a scheme as this into practice : but though such conditions cannot for a long time be repeated on a large scale, there is no reason why even in the most densely populated areas there should not be such a grouping of local industries round particular schools, and the development of such relationships between them, as to make fruitful experiments possible. The whole town or village would then be co-operating in the education of its young people : education would be rooted

[1] H. A. L. Fisher, in a speech, 1917.

in the community, and faith in education would be the fertile soil from which there would grow the trees of knowledge and of life.

But the community has other resources beyond those which I have mentioned : some of these have been inadequately used in the service of education, and many of them have been wholly untapped. Art-galleries and exhibitions, museums [1] and libraries, the theatre and the cinema, the London and the provincial Press —should not the potentialities of these be realized for the education of the people ? It is true that in recent years schools have been making increasing use of the facilities which these offer, but the use is still on a very limited scale, and the approach has been mainly from the school to the institution and not vice versa. What is needed is art-galleries which will not only welcome school visits, but will also take the pictures into the schools by establishing circulating-libraries of reproductions of the great masters, and even organize visiting exhibitions which can tour the country ; every school teacher knows how very unfruitful may be a visit by a party of children to a picture-gallery, how much careful preparation is needed and instruction on what to look for and where to find it, and how seldom such preparation and instruction are adequately given : the place to study pictures is in the school, and it is the business of society and of those of its institutions which are devoted to the promotion of good art, to see that they can be studied there. We need again a Library-service which will make it its business to get books into the schools as well as to attract readers to its own rooms. It is to be hoped that among the projected reforms of the Public Library this will not be forgotten : devolution will be necessary, and there seems no reason why branches of the Public Library should not actually be housed in the schools ; the fact that members of the public would have to go to the schools for their books would be all to the good. We need small local museums, where the living past of our immediate neighbourhood may be presented, where there will be fewer glass cases and more opportunities to handle the tools and the articles which our ancestors used, and where there will be staff competent to link up this living past with the living present : why again should not the schools themselves house some of the exhibits (instead of the assegais and Chinese bird's-nests of Old Boys embarrassed about the disposal of their possessions) ? and why should so many local finds be sent to some

[1] Cf. the forthcoming volume in this series—Alma Wittein, *The Museum, its History and Task.*

distant town for their final resting-place among mummies and reconstituted mastodons? It is the life of the people that we want to exhibit, and we want to exhibit it in the country where they lived and where their children may now enter into it. During the war C.E.M.A. has shown us what can be done in the way of spreading music (and, to a less successful degree, art) into the homes of the people, and not least into the schools: this is a service which is capable of much development. The co-operation of the theatre and cinema could be enlisted, not only by the provision of plays and films for children and young people and by the foundation of a Children's Theatre, but also by the help which might be given in the schools themselves by actors and managers. In the schools of Soviet Russia there is an infinite variety of clubs meeting "out of school" in the school buildings: these are often supervised by highly qualified and paid men and women who are professionals in the particular activity which the club follows: a member of the Moscow Theatre, for example, will be responsible for the supervision of the Dramatic Club. The co-operation of the theatre and the cinema with the school in that city has proved a partial solution for juvenile delinquency. And what of the Press? The Public Relations Officer of the Newspaper Society, in a letter to *The Times Educational Supplement*,[1] writes as follows:

> I am wondering if the local Press cannot be of real assistance to teachers and children in the future. The provincial or London suburban newspaper . . . enters almost every home in the land and is read and re-read by every member of the family, including the young people still at school. It is an integral part of the local community. But can the local Press be of even greater service to the teaching profession and the children? Can it, for instance, supply a background to general subjects? Can it aid in the study of civics? Can it, by opening its doors for perhaps annual visits to its offices and works, give first-hand knowledge of a great industry of which so many know so little?

He adds that the Press would welcome ideas and suggestions for increasing its educational usefulness. There is a fruitful field to be cultivated here. Advertisements are one of the great educators of the people, and not least of the children. Evidence could be supplied by any teacher of the degree to which the tastes and standards of children, their conception of what is desirable and what is "good for you" are moulded by the advertisements which they see on their way to and from school:

[1] February 3, 1945.

on the whole the education which these give is a bad education, and the art in which they are presented is a debased art : children see a bad picture, defacing a beautiful bit of scenery, and recommending a product which is unnecessary, meretricious, or harmful. And yet, in the business of the advertiser there lie the seeds of a very good education : cannot his co-operation be obtained, and his skill and his public spirit enlisted in the cause of an enlightened education for adults and for children alike? " Promise, large promise ", said Dr. Johnson, " is the soul of an advertisement " : [1] let the advertiser promise good things, let his promises be presented in an artistic setting and in a form which will be attractive and not offensive to the best susceptibilities of those who see them, and he will play an indispensable and a praiseworthy part in the total education of his time.

But we must not limit ourselves to the resources which we have near at hand. We are an imperial power, and our commonwealth extends beyond the seas and has within it material for a richer education than we can provide at home. If we are to use this, the background must be a wider knowledge of the British Commonwealth of nations : this can be obtained in the class-room, and the movement already on foot to devote more attention to the study of imperial history and imperial life is to be welcomed. It will give wider horizons, but it will remain a purely academic study unless it is supplemented by living contacts. A bold policy is needed here. Informal affiliations might be formed between schools in this country and schools in the Dominions and Colonies : facilities for travel might be greatly improved, and that not only during school holidays ; whole classes might be exchanged, to spend a complete term in one another's schools ; boys and girls might well complete their secondary education with a year spent abroad : easier still would be the much more frequent interchange of teachers ; and there is no reason why Training Colleges and University Training Departments in this country should not provide professional courses for students from the Empire, or why our own teachers should not obtain their professional training there—and this as a normal and not as an exceptional procedure.

Such, then, is the use that should be made of the physical resources which the nation possesses. We have still to consider the resources which are to be found in the immediate neighbourhood, and certain less tangible resources which are of great

[1] *The Idler*, No. 41.

importance. I shall deal with the latter first. Of these the most vital is the individual's need for the group, and reciprocally the influence of the group on the individual. Man has been defined as a teachable animal, and it is through his group-life that he is largely taught ; it is in his experience as a member of a whole that he finds both his education and the satisfaction of his individuality. " We must choose ", said Rousseau, " whether we make a man or a citizen ; we cannot do both." [1] To this Plato would have replied that it is only in so far as you succeed in making a citizen that you make a whole man, and it is this doctrine, over-simplified and over-emphasized in Plato's works, that modern educational thought has accepted and developed. The writers of a recent pamphlet on Community Centres express their hope " that men and women will go to community centres not to lose, but to find themselves " : [2] and it is both to find himself and to teach himself, both to live a full life and to learn, that a man becomes a member of a group. The Nazis have shown themselves fully aware of the possibilities which lie in this, and have successfully turned them to their own evil ends : their most diabolical achievement has been the re-education of the German people, and this they have accomplished by what Dr. Karl Mannheim in a penetrating essay [3] has described as " Nazi Group Strategy ". He there points out that Hitler's method was never to approach an individual as a person, but always as a member of a group : to break down the traditional groupings (whether those be the family, the church, the political party, or the nation) in which he finds himself and which largely determine what he is—a breakdown which was often followed significantly enough by a breakdown in the moral conscience of the individual : and then to build up immediately new groups which would determine the type of individual and promote the kind of behaviour which he desired. The method worked, and it is a method which we can purge of its evil elements and adapt to our own needs. " The really promising thing ", writes Dr. Mannheim, " in the new group method is that it can be used for constructive purposes. Hitler has only misused and distorted a so-far neglected potentiality : the creative powers of group existence." In this lies the key to the problem of re-educating Germany, and the devil will be hoist with his own petard. But there are problems of education and re-education among ourselves to which it is, in large measure,

[1] *Émile.* [2] *Community Centres,* Ministry of Education (H.M.S.O.).
[3] *Op. cit.*

the key to-day. A striking example of these is to be found in the problem of re-educating slum-dwellers, uprooted from the close-knit community of their streets and re-housed in the " hygienic desert " of a modern housing-estate : the old group is broken down, and is replaced by the mere contiguity of neighbourhood : neighbourhood, however,

> does not, of itself, necessarily constitute a social bond ; but if, by grouping its leisure activities round a recreative and educational centre, a neighbourhood can develop into a socially conscious community, learning, through managing the affairs of the centre, to participate intelligently in the work of local and national government, then education for democracy will have made a real advance.[1]

It may be added that education for the wholeness of manhood, thus promoted by the wholeness of experience, will have made no less an advance.

If this is true, the work of grouping and regrouping becomes an essential part of educating the young. There are certain natural and inevitable groups to which young people belong : there is the family, the church, the club, the factory, the gang : to each of these a boy or girl will react in a different way, and the educational value of each will vary with the reaction. But when a child comes to school, we have the opportunity of fashioning the group (and smaller groups within it) from which will accrue the greatest good to the greatest number, and in which, whatever the curriculum, the flowers and the fruits of true education will be a natural growth. It is the business of the school, then, to build itself into such a group. How can it best do this ? Which of the types of school with which we are familiar most nearly fulfils the necessary conditions ? I would suggest the Boarding School. There is no more closely-knit community than this, none in which the group-life is more immediately felt : simple in its own structure, it gives a child that structure of his life which he needs, and that sense of security without which he can never realize himself as a person. There is no more homogeneous self-educating community. So far, only a small proportion of our child population has been able to enjoy the advantages of such a school, and that proportion has contained more boys than girls, even though the latter would appear to need them the more. This is partly due to its expensiveness, but much more to a traditional antipathy to boarding-school education among large sections of the population. It is encouraging

[1] *Community Centres*, Ministry of Education (H.M.S.O.).

to know that this antipathy has been greatly mitigated (particularly as a result of evacuation experiences during the war), and there is to-day a greater willingness than there has ever been to send children away to school, at least for a period of their school-life. The 1944 Education Act, recognizing the value of this type of education and the change in public opinion, gives to Local Education Authorities the power to establish boarding-schools in their areas,[1] and the Fleming Report makes proposals which will enable the Public Schools to broaden the basis of their selection and on that new basis to build a group-life which will be more educational because more natural than the present somewhat rigid, exclusive, and hierarchical structure. To expose a child to the intense group-pressure of boarding-school life will be to reduce, of course, the pressure of the family, which has hitherto been the dominant group. Dependence on the home is weakened, and is to some degree replaced by dependence on a group of equals : this leads to a greater adventurousness, an increased versatility, and a deeper sense of responsibility, and these are the qualities which modern society, and an imperial society in particular, demands. For such a society the family is no longer big enough. The child educated at a day-school on the other hand experiences no such early break with the pressure of the family group : his dependence is still dependence largely on the home or on a home group : and this leads to a certain parochialism in his outlook, a reluctance to leave home, an unwillingness to face responsibility, and an unambitious acquiescence in things as they are. There is compensation for these defects in certain qualities which the boarding-school child tends to lack—a more balanced outlook, a fuller understanding of the problems of everyday life, a finer sensitiveness, an intensified (though limited) sympathy, and possibly (though this is by no means certain) a juster appreciation of the value of the family. It may be that for some children these qualities should be fostered, even to the neglect of the former, throughout their education : there is, indeed, no answer to the *general* question whether the boarding-school or the day-school is preferable : it is always a *particular* question. But experience suggests that for the great majority of children some experience of residential education is desirable, if on the one hand they are to develop into whole individuals, and on the other meet the demands which contemporary society makes upon them. One of the most baffling

[1] Education Act, 1944, 8 (*d*).

problems of education is to make the best of both worlds, and to preserve the values of both groups. How can this be done? The institution of short periods of boarding for day-school children at an appropriate stage in their education is one answer: weekly boarding is another (though there are objections to this): the intensification of a community-sense within the day-school—by extending school hours and school control and sending children home for little more than bed and breakfast, by the development of school societies and of a House-system (a process which has made rapid strides in recent years), is a third: the encouragement of close and frequent contacts between a boarder and his parents is a fourth. Other expedients will doubtless suggest themselves to my readers: and it is to be hoped that with the promised extension of facilities for residential education under the Act many experiments will be tried and this problem will be squarely faced and satisfactorily solved. Finally there is the question of the development of groups within the group, of smaller and more manageable communities within the large community of the whole school. For some children this latter community is too large (the multilateral school of the future will make it larger still): they feel themselves lost in it: it is a monstrous machine in which they are meaningless cogs, but cogs which have to play their part: its effects upon them are often tyrannical rather than democratic. It is essential for the development of a child as an integrated person that he should be able to feel that he counts. This feeling can best be fostered in a school by the formation of spontaneous groups on a basis of common interest: hobby-groups and school societies are an example of such, and the more that there are of these in a school, the better: it is the business of teachers to draw out these interests and to encourage their concentration and expression in self-regulating associations: but the encouragement and the control must be largely concealed, for it is essential to the educational value of such groups that they should be both spontaneous and self-regulating.

I have left to the end a consideration of the resources which are to be found in the immediate neighbourhood of the school, and of the use which may be made of these. The question here raised is how the locality is to be fused with its schools, how it is itself to become a multilateral school for children and adults alike. Such a fusion can only be brought about by a greatly increased volume of traffic on a two-way system—inwards from the neighbourhood to the school, and outwards from the school to the

neighbourhood. Let me deal with the inward traffic first. An increase here can only come with an increased interest on the part of local citizens in what they must regard as their own schools, and an increased sense of responsibility for these schools. Unhappily there are influences to-day which tend to weaken rather than to strengthen this interest : one such is the concentration of the responsibility for education in the hands of larger local authorities, but here the system of Divisional Executives has been expressly devised to give local patriotism its opportunity. One stream of traffic can flow into the schools through service on these Executives. Membership of Boards of Managers and Governing Bodies will furnish another stream. This will necessarily be a fuller stream in the urban areas, where the schools will be more numerous and more accessible, than in the sparsely-populated rural districts : but there is one disadvantage in multilateralism which has not yet, so far as I am aware, been noticed : by grouping three or more schools under one Governing Body, it will proportionately reduce the number of Governing Bodies relying on the services of the public, and the opportunities for men and women to take an active interest in their schools. In country districts the opportunities will be still further reduced : while human relations demand localization, efficiency demands centralization—and there is no doubt that efficiency, with a strong ally in economy, will win the day. The time is past when the Head of a country school was a " village institution " [1] whose best work was done not as a teacher in his class-room but in his education of the whole community, and when the village was held together by a closely-knit triumvirate consisting of the parson, the squire, and the schoolmaster. At its best this did not fall far short of the ideal—a live and self-conscious community, which for the children provided the next best thing to a boarding-school (and perhaps a better thing), and for the adults an educational process in which all shared and which was continuous from the cradle to the grave. It will need a deliberate effort to re-create the local patriotism which such a system fostered and which was productive of so many real educational values : but if the problem is squarely faced, the solution can be found. Many men and women have found themselves interested in the schools through the results of evacuation or bombing : as rest-centres or temporary billets or canteens, the schools have been widely used by local communities, and the links thus forged are not likely to be suddenly broken :

[1] Cf. H. M. Burton, *op. cit.*

these experiences may have opened a new era of co-operation between school and neighbourhood. But this use of school premises for other than purely academic purposes, though fostered by the conditions of war, is not the product solely of them. There has long been a tendency for local societies to look to the local school for accommodation for meetings, and where such accommodation has been willingly provided and the school has thus rooted itself deeply in its neighbourhood it has most fully performed its proper function. With the growth of Youth Services the demand for such accommodation has increased, and in many a country town the school has served the purposes of a community centre as well. There is much to be said for this dual-purpose school, whose possibilities have been worked out most fully in the Village Colleges of Cambridgeshire. In most places the incomers have adapted themselves as best they may to the material conditions of building and equipment which they have found in the school : but the arrangements have of necessity been makeshift. If the school is to welcome the whole community as well as to teach its children within its walls, it must be built with this dual purpose in mind. " Every local community should become an educational society, with its centre of gravity in that part of it which provides for youth and maturity." [1] This means a building which would house the Senior or multilateral school during the daytime and provide for adult activities in the evening : some of the accommodation and equipment could be used in common, but each such building would need a wing specifically earmarked for youth work and adult education. The Junior school would be an annexe, where the initiation into skills is taught, and the adult-class would be the coping-stone of the educational structure. The school would be brought into contact with the real world of youth and maturity, through the association provided by the use of a common building, and a child, when his formal schooling came to an end, would not so much leave school as change his school hours. Such a building would be an educational centre to which the whole family could go, and find there provision for physical, cultural, moral, recreational, and spiritual needs. In this way a local community will find itself organized round its educational institutions : such organization " is capable of universal application in any society and at any stage of culture : it is also the ultimate form of social organization . . . that

[1] H. Morris on " Adult Education " in *Education Handbook, No. 1.* Editor, E. W. Woodhead (Jarrold & Sons).

element of unity in the life of society which is essential will be attained by such organization . . . it is by some such synthesis that modern communities can again become significantly organic ".[1] To establish these centres may seem a long-term policy, but tentative experiments, other than the Cambridgeshire experiment, are already being tried up and down the country in carrying it out. In the meantime a readier welcome might be given by many schools to visiting, part-time, and unprofessional teachers from among local craftsmen, local industrialists, and local historians. There is much that these would have to teach : they alone can teach it, and many of them are possessed of an unsuspected gift for teaching. The work of the school would be greatly enriched by their assistance, as the work of a village school, with which I am acquainted, was enriched by the unprofessional assistance of the neighbouring gypsies, who taught country crafts and country lore.

It is along these paths that the locality can come into the school : how can the school go out to the locality ? The beginnings, as in the reverse process, must lie in interest and responsibility : a feeling must be inculcated in the children that this is their community, that everything which goes on in it is their concern, and that they have their own specific contribution to make (which can be made by no one else) to its well-being. Metaphorically speaking, the door of the class-room should always be open, so that those who are inside may be aware of the pulsing life of the neighbourhood, may draw from its life (as rich a treasure-house for the teacher as the Bible) all its teaching material, and may be ready to go out and lend a hand when needed. " The junior school curriculum, rooted in local life and local needs, should give children a direct observational knowledge, and as far as possible achieving experience in the life and work of their neighbourhoods " : the primary school thus becomes a function of a neighbourhood, and " the post-primary school will serve as the function of a group of neighbourhoods, a wider community which should satisfy the social and intellectual needs of adolescents ".[2] If such needs are satisfied, the adolescent is educated : there is evidence for the intensity of the satisfaction which boys and girls do in fact experience in such service, from many sources—from the enthusiasm and devotion of Service Squads in the country villages, from the efficient and self-denying

[1] H. Morris, *op. cit.*
[2] Catherine Fletcher on " The Junior School " in *Education Handbook, No. 1.*

work of a school fire-brigade when it is recognized as part of the National Fire Service, from the readiness with which the boys of Gordonstoun School responded to a call from H.M. Coastguard (supported by the Board of Trade) to watch a particularly dangerous stretch of the Scottish coast.[1] These were real jobs, they were a real part of the life of a real community, and there was a real need of boys and girls to do them. The school surveys its locality, treats this as its first text-book, learns its lessons there, and goes out to do its duty. This can only be brought about if the teachers know their locality, its purposes and its efforts to achieve those purposes, watch its living movement, immerse themselves in it, and take an active part in its life. In the past, the opportunities for this have been too few, and the discouragements too many. A striking example of this fusion of the school with the community is to be found in the experience of a Technical High School in New Brunswick, which set up a weaving project in the school, took it out into the villages and set up a new industry there (which had its effect on agriculture), and then received the tweeds back into the Dressmaking department of the school. Neighbourliness and social usefulness are taught in this way, and the man who has learnt to be neighbourly and socially useful experiences a double integration—an inward integration, which means peace of mind, an outward integration, which means peace with his fellow-men. School education, adult education, and community life are fused together into one, and in this way a new wholeness is infused into the educational process.[2]

[1] Cf. a supplement to the *National News Letter*, January 25, 1945.

[2] This fusion has been carried to considerable lengths in China, where what corresponds with us to the County is divided into Districts each with a combined school—health station—farm— and co-operative society at the centre, and with sub-districts similarly organized : the schoolmaster and educational official is in general charge of all these activities, thus combining education with social, political, and economic life.

CHAPTER VIII

THE WORLD

The childhood shows the man,
As morning shows the day. Be famous then,
By wisdom; as thy empire must extend,
So let extend thy mind o'er all the world.
Milton.

Education is commonly described as a "preparation for life". This is a remarkably valueless description, for "life", unless it is more closely defined, is an almost meaningless term, and the task thus imposed upon the teacher is beyond the wit or the power of man. We cannot prepare children for a life which is so full that paradoxically it becomes a vacuum—packed with such a chaos of circumstance, incident, and personalities that it remains empty of all significance. The truth is that it is always a particular kind of life, to be lived in a specific material and social setting, for which boys and girls must be prepared: and it is not until we have clearly visualized the life and the inescapable conditions which determine its shape, that we can profitably set about the drawing up of educational programmes which will provide the necessary preparation. Such preparation is essential, both for the children who are to live the life, and for the society in which it is to be lived: for neither, during the past quarter of a century, has it been satisfactory. Children have been brought up for a world of nationalism, and the world has become international: they have been educated as citizens of independent sovereign states, and the world has become interdependent. The result has been that as men and women they have failed to fit the time: and the time has lacked fit people to serve it. One of the chief reasons for the failure of the League of Nations was the failure of its creators to build it upon the necessary educational foundations: a new type of political and economic life was to be lived by mankind, for which men had never been educated and for which but little provision was made to educate them.

The League of Nations was founded practically without intellectual preparation. The fact preceded the idea. There were good and sufficient reasons for this. The war had created a vacuum into which the League seemed to fit. But the fact remains that the League

entered upon its career without the benefit of the long intellectual incubation through which the ideas of the Renaissance, the Reformation, the Italian Risorgimento, the German Reich, the democratization of the British electorate, and similar large-scale changes in modern civilization passed before they issued . . . as political or social realities.[1]

The house was built upon sand, and when the storms arose and the floods came, it collapsed. Can anything be imagined more fantastically out of tune with the developments of the modern scientific age than the so-called " education " of the Nazi system ?—and the poison which has paralysed the proper growth of the German people has not been without its effects, more dangerous than we readily perceive or are prepared to admit, in other countries. Education has failed to be either complete or generous in so far as it has restricted its horizons, limited its view to one corner of the earth's surface and to one section of mankind, and thought in terms of the dead yesterday rather than the hurrying to-day and the unborn to-morrow. " The moving finger writes, and having writ, moves on ", but education " for life " has come to a premature full stop, and its last sentence was written more than twenty-five years ago. To be total, education must take the whole world for its province, and ignore none of the conditions which are moulding men's lives.

What, then, is the life of the whole world for which education must be a preparation to-day ? It is first an interdependent life.

Under modern conditions all mankind are increasingly members one of another. What is done in one place affects the course of events far off in all directions. National policies, economic trends, movements of ideas, *quidquid agunt homines*—all are in constant interplay throughout the world, transcending all barriers, however much individuals or groups may strive to pursue their own interests in isolation.[2]

Isolationism is indeed moribund or dead ; and those who attempt to practise it are living in a fool's paradise which is an antechamber to a madman's hell. Independent action exposes a nation to-day to war, pestilence, and famine which have their origin in the distant corners of the earth : an economic depression in one country affects the lives of men and women ten thousand miles away : the free exchange of ideas is as necessary for the welfare, if not for the survival of mankind, as the free exchange

[1] Sir Alfred Zimmern, in *Education Survey*, Vol. III, No. 1 (1932).
[2] Nowell C. Smith, *Education in World Citizenship* (Council for Education in World Citizenship).

of goods : science and the development of transport and communications have contracted the stage on which we play our mortal parts : the growth of social and political institutions among one people will cast a baleful shadow or a beneficent shade over the lives of millions who have no responsibility for them : and a violent ideology, conceived in the crazy brain of a lunatic in Berlin, disturbs the lives and determines the fortunes of the toiling masses in Chicago. To take but a single instance, the structure, the aims, and the content of education in one country are very much the concern of all other countries : the bitter experience of recent years has taught us that we can be indifferent neither to the form of government nor to the educational processes of neighbouring powers. This fact of interdependence is of paramount importance, and it would be preposterous if education did not take full account of it. We " must show a child the world as it really is ", said Locke, " before he comes wholly into it " : and the world as it really is to-day is the world as a single whole. There is a large body of factual knowledge here which is proper material for teaching : we have not studied it as thoroughly or presented it as forcibly in schools as we should, and there is need for a marked change of emphasis in our selection and in our presentation of our lessons. But the teaching of facts is not enough. There is a conception of world citizenship which we must inculcate. Let us be clear what this means, for there is much confused thinking on the subject. " Citizenship " can be used in two senses, in a political sense and in a general sense. In the first it indicates a legal or constitutional status, and describes the affiliation between the individual and the government of his country. In this sense there is no such thing to-day as world citizenship : the federal systems of the United States of America or of the Soviet Union or of the British Commonwealth of Nations are the nearest approaches to it, and we may look forward to the day when a complete world federation with a common citizenship will be created. In the meantime we must think of world citizenship in the more general sense : it represents the crystallization of that instinct of humanity which is so strong a constituent of human nature, and of that faith in the dignity of the human person and the oneness of the human family which is so widely shared : it seeks to reinforce these sentiments against the destructive forces of self-will and selfishness, to interpret them in terms of common interests, shared responsibilities, and mutual obligations, and to direct

them towards the specific end of international understanding and political peace. " The yearning for union with mankind . . . is to be found in all men and races. They cannot bear isolation. What I have often called ' world-humanity ' is but another name for the inborn desire and striving of men for general friendship and union. Like individuals, nations need sympathy." [1] For many this " world-humanity " is rooted in the Christian faith and is unintelligible apart from this : others derive their inspiration from other forms of religious or non-religious philosophical thought : for others again it is a purely natural or instinctive feeling, entirely independent of any belief in a spiritual or supernatural order. But whatever its origins, it forms the basis for a world-citizenship which will be for the healing of the nations, and total education takes this sentiment and endeavours to render it self-conscious, active, and willing. It thus teaches world-citizenship alongside national citizenship, and it sees no dichotomy between the two : the former is indeed not the antithesis but the natural fulfilment of the latter.

Sincere and well-informed patriots of the nations of the world now recognize that the security of national groups, their right to self-government, the enrichment of their own cultures, and adequate standards of living, can be realized only through international co-operation and organization powerful enough to maintain world peace and facilitate world-wide economic co-operation. World-citizenship does not mean either the sacrifice of national culture or national citizenship or the subordination of one cultural or ethnic group to another. In fact, good national citizenship and good world citizenship will reinforce one another, once all nations give up the ideas of foreign conquest and racial superiority.[2]

If this is so, it follows that an improved national education, which recognizes that the attainment of national objectives depends on international co-operation, is the surest basis for education in world-citizenship, and will be far more practicable and far more effective than any action that might be taken by an international body. For what we have to teach is the art of living together, and the mastery of this art begins at home : we have progressively learnt its technique in the family, business, trade, politics, and religion, and we have been able to found and to maintain communities formed of very heterogeneous elements. To-day this art has to be mastered and practised

[1] T. G. Masaryk, *The Making of a State.*

[2] *Education for International Security*, Proposals of the International Education Assembly, Harper's Ferry, 1943.

on an ampler scale, and while this means more than the earlier mastery writ large (" To educate for family life and neighbourhood functions is different from educating for national and world citizenship " [1]), yet the man who has mastered the easier art will be well on the way to mastering the more difficult. Peace begins at home. Total education, then, must prepare its children for citizenship in this interdependent world : its methods of doing this we shall discuss below.

But there are other characteristics demanding our attention in the total world-situation for which we must educate our children. Though the links which bind mankind together are more numerous than in the quiet and secluded conditions of the past, the extent of cultural variation is still considerable, and the closer contacts which scientific progress has made inevitable render an appreciation of this variety increasingly important. " Culture " to an Englishman has traditionally meant English culture, to a Frenchman French culture, to an American American culture, and the boys and girls in those countries have been educated in that tradition. If they are to be educated for the modern world, they must see culture, not as an exclusively national possession, but as a common substratum of civilization underlying an infinite variety of expressions : they must be taught to recognize the differing effects of physical environment on culture, and of culture on personality, the divergent views of history to which these differing effects give rise, the unfamiliar social institutions and social practices which are their natural consequence, the strange ways of life which have sprung from man's efforts to co-operate with nature in strange climatic conditions—and above all to recognize that these are all branches and offshoots from one cultural stem : they must indeed be taught to take cultural variation for granted, and not to deny its claim to be cultural because it is a variation. Education for such a world, for its oneness embracing its infinite variety, will mean the inculcation of a new broadmindedness and a new tolerance, and this must be a deliberate element in any education calling itself complete. Finally, the world is a world which is changing *all the time*, and changing with an ever-increasing and a bewildering rapidity. This fact of galloping change is one which we teachers have been slow to appreciate. Our natural tendency is to educate our children for the world which we have known and in which we have grown up, to

[1] Karl Mannheim, *op. cit.*

educate them as though they were destined to be their own fathers or grandfathers. We are often urged to guard against this tendency, and to remember that the world of to-morrow will be a changed world from the world of to-day : that is true and important, but more true and more important is that it will be a *changing* world, and the implications of that for education we have not yet faced. Everything will be in flux—customs, habits, philosophies, traditional valuations, no less than social, economic, and political institutions. If we would educate the whole man for the whole world, we must educate him for change : his opinions must be fluid, but his principles must be firm : and it must be our endeavour to cultivate the elasticity of the former and the strength of the latter.

How are we to set about meeting the demands thus made of total education ? We may consider the question under two aspects—first that of the machinery, and then that of the men to work the machinery. It has already been pointed out that the Covenant of the League of Nations neglected education and made no provisions for the setting-up of any international machinery for dealing with educational questions or for any forms of intellectual co-operation : it was not till 1921 that the Assembly, at the instance of Great Britain and France, created the Committee of Intellectual Co-operation to encourage and facilitate international movements in this field. This Committee built up its own organization and for eighteen years carried out unspectacular but valuable work in the face of growing difficulties. It was partly concerned with the task of educating people up to the League of Nations, and it believed that one of the most effective ways of getting nations to know one another was to get the leaders of thought to know one another : these influence the Press, and the Press educates the people. International Conferences were held ; discussions took place on general questions of culture, philosophy, art and so on, and on particular questions of the teaching of specific subjects ; groups of scientists, mathematicians, or historians met from all over the world for professional collaboration ; Teachers' Associations and Students' Organizations met their counterparts in other countries, and in general strong links of sympathy were formed between men who think and write in various countries. A specific educational aim was to get the principles of the League of Nations taught in schools, and in this considerable success was achieved, especially in Great Britain and France (though in

France the teaching unhappily became political). For financial support the Organization depended mainly on the French Government's donation to the League of Nations of an Institute and two million francs, on American contributions, and on subscriptions from other countries : nothing came from Germany, Italy, Japan, or Great Britain—a strange partnership in obscurantism, of which we have no reason to be proud. It is essential that the work of this Committee (whatever form it takes) should be continued and developed and adequately supported after this war, and that an International Education Organization (parallel to the I.L.O.) should be set up as part of its organized structure. What exactly would it be proper for such an Organization to do? There is a good deal of vague thinking on the matter, and it is important to be exact. It would be highly improper, as well as impracticable, for any international body to attempt to lay down a programme of education for any of its constituent members (the prevailing talk of an *externally imposed* " re-education of Germany " is fantastic nonsense) ; independence is the life-blood of education, and a people must educate itself ; but as in the sphere of government " among the duties classed as local there are many which might with equal propriety be termed national, being the share, belonging to the locality, of some branch of the public administration in the efficiency of which the whole nation is interested ",[1] so in the sphere of national education there are tracts in which the whole world has a right to be interested, and it is in those tracts that an International Education Organization would exercise its activities. Representative of Governments, Educational Authorities, Teachers' Associations, and Students' Organizations, it would devote itself to the maintenance of minimum educational standards in all countries (in many of the recently-occupied countries, this would mean starting again *de novo*, but even in the most favoured countries, such as our own, the concentration on war has involved a serious lowering of the educational standards which would have to be made good) : to the collection and dissemination of information, and the carrying out of research : to the encouragement of collaboration between universities and the revival of their international character : to the critical examination of text-books (especially in history) and suggestions for their revision in the interests of truth and the principles of post-war civilization (a proposal has been

[1] John Stuart Mill.

made that a great History of Europe should be prepared by eminent historians, on which school text-books should be based) : to the drawing up of a world-wide Charter of Childhood, including among its clauses provision for adequate nutrition and the full educational development of all children : to the organization of Teachers' Conferences, especially on the teaching of particular subjects ; to arranging for grants and educational missions to countries which ask for them (between the wars the C.I.C. sent a highly successful mission to advise the Chinese Government on educational problems—it consisted of an Englishman, a Frenchman, a German, a Pole, and an Italian) : to the exchange of ideas through the cinema, the radio, and the press : to the encouragement of international studies and the teaching of world-citizenship in schools : to fostering interchanges and holiday tours abroad for teachers and children alike : and to working out a policy for cultural relations between the peoples of the world. There is an immense field of total education to be covered here, and a most fertile soil to be cultivated. Alongside this international body we should need a World Federation of Teachers, to which all national Associations of Teachers would belong, as the main instrument for carrying out its recommendations in schools and colleges. I shall have more to say about the universities later on : but here it may be remarked that in this matter as parts of an international comity in letters, in the arts, and in science, they would have a peculiar responsibility and a peculiar opportunity. It may well be that the start would have to be made with them : if they would all recognize a common test for admission, the School Certificate or its equivalent in any country, to be supplemented by a special test for a particular course of study : if the value of university degrees in all universities in all countries could be standardized and accepted everywhere : if no university course could be completed without a period spent in studying the same subject in a foreign university : if graduates training for the teaching profession could take their professional course and obtain their recognition abroad, and candidates from other countries could obtain their training in our university departments of education : if these things were done, what an immense step forward would be taken towards linking mankind together on the highest planes of the mind and the spirit ! Big " ifs ", and something like a revolution would be needed in the narrowly academic outlook of our ancient universities, and in the narrow parochialism of our

modern universities. But the reward would be great, not only in the service of humanity but also in the enrichment of university life itself. Facilities for the interchange of boys and girls, for summer schools and camps, and for travel must be vastly improved. Many experiments were carried on between the wars, and an interesting conspectus of these is to be found in a report issued by an international conference in 1943 on the interchange of youth.[1] There was some overlapping, and there was little pooling of experience: travel was expensive, and the opportunities for children of working-class parents to enjoy it were inadequate: exchanges were limited in conception and in execution, and a bold policy was never adopted. I had experience of two international summer schools which we organized at Mill Hill School in 1932 and 1937: 140 boys on each occasion, aged between sixteen and twenty, were assembled from six European countries, and spent two to three weeks together sharing a boarding-school life. I wrote then words which I venture to repeat here:

> It is not likely that young people of all countries will achieve a mutual understanding by studying the record of their elders or listening to the words that fall from their lips. On the other hand, it is extremely likely, if they are left to their own devices and put in the way of rubbing shoulders with one another: and in international contacts between those who are growing up lies the best hope of the world's growing up and leaving behind the nursery stage of general grab in which it has so long lived.

I am convinced that a repetition of this experiment on a large scale would be a substantial contribution to the education of the whole world in the things that make for its peace. But all these facilities, and similar facilities for the interchange of teachers and for their increased mobility on a world-wide scale, need co-ordination and more efficient organization: to deal with this, another important piece of machinery in a World Educational Exchange should be set up. It is frequently assumed that a common ground on which men and women of different nationalities may meet is the sports field. This, however, is not borne out by experience: test-matches have not always strengthened the bonds of empire, and in the international summer schools to which I have referred games and athletics were the least satisfactory activities and the least successful in promoting

[1] *Report of the United Nations Education Conference on the Interchange of Youth and an Auxiliary Language.*

that comradeship which was our aim : I would suggest that international sport, to be successful, presupposes a considerable degree of mutual understanding, but that, given that understanding, it can be valuable.

There is one final piece of machinery to be considered, and that is the school curriculum. It is futile, even if it would be effective, to suggest the addition to an already overloaded timetable of international civics as a new subject. Something may perhaps be done by inviting lecturers with world-wide experience and by devising short courses for senior boys or girls in the systematic study of public affairs. But for the most part we must work through the traditional subjects. An American educationalist writes :

> The simple addition of a course or two in " international relations " or in " world history " to the already heavily crowded curriculum . . . is altogether inadequate for the purposes of effective international education. Nothing short of a new emphasis in the teaching of all subjects can achieve the desired results. Every major subject has something to offer towards an understanding of the modern world. Geography, a subject sorely neglected in the American public school, offers unique opportunities for the study of the distribution of raw materials, of international means of communication and similar elements relevant to an understanding of international relations. Foreign languages, taught beyond their mere mechanics, offer a valuable key to some of the imponderabilia in national character. Even arithmetic, by a judicious choice of examples and problems, can do much to further an international outlook. If the Nazis drew many of their examples from military aviation, if Communist Russia teaches percentages in terms of achievements obtained under her various Five-Year Plans, there is no reason why the American boy or girl should not learn percentages in figuring the financial contributions of the various member States to the League of Nations, or the output of oil in the various parts of the world. . . . Social Science courses will take on new significance if, going beyond the worn-out pattern of family, local community, State and Federal government, they bring out the place of such institutions as the International Labour Office in their attempts to improve standards of living throughout the world. A course in General Science is not complete without bringing home the fact that present-day world-wide interdependence is largely the result of the inventive genius of the scientist. Teaching of this type, which breaks down the narrow departmentalization of learning, means the end of provincialism in thought. It will help us to see the world as a whole. Rather than to view individual parts or aspects of it, the younger generation and adult students will learn to comprehend its general pattern both in time and in space.[1]

[1] Walter M. Kotschnig, *Problems of Education after the War.* 1942 (Carnegie Endowment for International Peace).

This is wisely said. In particular, to teach the truth about our own nation in history lessons, will be to teach its place in a community of nations : the study of the humanities may become an instrument for establishing and stabilizing basic values : modern technology may be used as a basis for understanding the problems of maintaining adequate standards of living in an interdependent world : a common substratum for the education of free men and women everywhere in the modern democracies can be found in the study of the classics, and of the problems of government, essentially our problems, which we find in the history and literature of Greece and Rome. The only " new subject " which may be needed is an international language (at present the cinema is the only agency which speaks in a tongue common to all nations), but if, as seems most probable, a living language is chosen for this purpose and a language already more widely taught than any other, the added burden to the curriculum would be negligible. The method here advocated of using the machinery of the existing subjects for education in world citizenship would have the further merit of providing a single wide interest for the integration of the curriculum.

But all this is machinery, and machinery is not enough. We need to remind ourselves of this truth. Living in a mechanical age, we easily suffer our ways of thought to be dominated by the machine and put our faith in a blueprint of international reconstruction drawn up at Geneva or Dumbarton Oaks or San Francisco. But just as social machinery doesn't work unless there are men and women of the right calibre and training to make it work, so too with international machinery. We must ask ourselves what kind of men and women do we need, and how we are to educate them : what must be their intellectual foundations ?—what their habits of mind and will ?—what their emotional disposition ?—what their type of mind ? And how are these to be produced ? Lord Sankey, speaking in 1936, used these words :

It is on education and learning that the safety of the world depends. Ignorance is our greatest curse, but we do not want to become walking encyclopædias or mere receptacles for statistics. The learning that is wanted is more comprehensive : learning to know what other people's thoughts are : learning to know what other people's desires are : learning to know what other people's ambitions and rights are : and learning to know what justice is, not only for other people but for ourselves, and how to obtain it. And for the purpose of obtaining it,

liberty of thought and opinion is required : the liberty too of expressing and publishing our opinions temperately and reasonably and without fear of the consequences. And this is a doctrine which applies not only to individuals but to States. The reason for our international trouble is that we do not recognize what the difficulties of other nations are : what their ambitions are, and what is just in the controversies between them. . . . Till we get some system which will enable us to appreciate and realize the answer to these questions, we shall never get what we all want—peace—which in our present situation is the greatest good.[1]

This " more comprehensive " learning is precisely the aim of total education. The intellectual basis for it is the easiest part to provide, that body of exact and relevant knowledge which can be taught largely through the medium of the traditional curriculum, and about which enough has already been said. To learn the other things which Lord Sankey particularizes, and to be prepared for an appreciation of that cultural variety in a circumambient unity and for that incessant change which I have mentioned as characteristic of the world to-day, demands a specific training of the emotions, the mind, and the will. On the emotional plane our children will need a sympathy, a tolerance, and a self-forgetfulness which it must be our deliberate purpose to inculcate. This is Christian charity which " knows no jealousy, is never selfish, never resentful, is gladdened by goodness, always slow to expose, always eager to believe the best, always patient ".[2] It supersedes knowledge. It begins at home. It is best taught by indirection, in a school where all classes are mixed and all interests and ambitions and desires represented. The mind to be trained must be adaptable and flexible, undogmatic, and capable of independent thought and expression. It must be nonconformist. Its principles must be sure and immutable, but its opinions must be ready to " alter when it alteration finds ". How is this mind to be trained ? " Our children ", writes Mr. H. M. Burton, " must be taught from the first to challenge authority, to accept nothing at its face value, to question, criticize, and suspect every statement that is not self-evident " ; [3] and Dr. Karl Mannheim points out that " the whole educational edifice, with its emphasis on examinations, marks, memorizing, or inventories of facts, is busy killing the spirit of experimentation so vital in an epoch of

[1] Speech at the opening of the new buildings of Ruskin College, Oxford, October 1936.
[2] 1 Corinthians xiii. (Moffatt's translation).
[3] *Op. cit.*

change ".[1] Boys and girls must, in fact, be taught above all *to think for themselves*, and every subject in the curriculum must be used to that end. A new atmosphere would be breathed in our class-rooms, and a fresh and invigorating wind would blow through them. And finally there is the will. Whatever may be the immediate occasions of wars, the ultimate cause is always some form of self-will : the form may be self-preservation, as when a nation rises to defend itself against an aggressor : it may be self-gratification, as when a nation goes to war for plunder : it may be self-assertion, as when an aggressor nation takes the field. Self-will is one of the most powerful and most dangerous of human motives, and the continuance of civilization depends on the development of adequate forces to balance it and to control it. We must " strengthen the opposite of that which is too strong ", and the opposite of self-will is self-surrender. This is the counterweight, and in the form of fellow-feeling and humanity it operates constantly in our private lives and makes community-life possible : but even there it needs strengthening, and it needs strengthening still more in the lives of nations, where it is conspicuous often by its absence. To strengthen it is one of the paramount tasks of the teacher, and he must address himself to this task with a deliberate determination which has not been common. His principal ally will be the force which can control self-will, and that is intelligence. This will exercise its control in many subtle ways, but chiefly by the demonstration that unbridled self-will commonly defeats its own ends. But it must be a trained intelligence. The untrained intelligence will issue in crooked thinking, and will be of no avail : inferences will be confused with facts, and wishes with thoughts : prejudice and preconception, based on desire, will masquerade as reasoned conclusions, and the so-called " reason ", misled and misleading, will be no match for the dictates of self-will : it will rather turn traitor, and go over to the enemy. To guard against this by training the intelligence is the teacher's task. He must teach his pupils not only to think for themselves, but also to think honestly and to think logically, and to follow the argument wherever it may lead them. For this he will find abundant material in the usual school studies. He will apply the scientific method beyond the confines of the science lesson : he will import the accurate thinking demanded by mathematics into the study of language : and the detection of fallacies and ambiguities, and

[1] *Op. cit.*

the unmasking of prejudices, will be a constant element in his teaching of history and literature. The emotions, the will, and the reason—once again we have the whole man : and if a child is to meet the demands of the whole world of to-morrow, he must be educated as a whole person in the schools of to-day.

CHAPTER IX

THE UNIVERSITY AND ADULT EDUCATION

> This transit from the smooth delights
> And wild outlandish walks of simple youth
> To something that resembles an approach
> Towards human business, to a privileged world
> Within a world, a midway residence
> With all its intervenient imagery.
>
> *Wordsworth.*

The late Archbishop of Canterbury described education as " the fitting of persons to their environment so that they may live wisely in relation to it ".[1] If we may accept this description, it will at once be apparent that both the University and the Adult Education movement have a vital part to play on the stage of total education : for if it is the function of the University to study the human environment, to conduct research into it, to hand on the results of its research for the benefit of all who wish to live wisely, it is the business of Adult Education to help men and women to meet the demands of an environment which on the surface is constantly changing and amid all the changes to preserve their balance and a sane and proportioned outlook. The University will always cater for the few, for that proportion of the population capable of profiting by its studies : for these it will provide the natural completion of their formal education. Adult Education will cater for all (for those who have pursued a University course no less than for the rest), and will be the natural culmination of the whole educational process. Each, therefore, has a specific function to perform. It will be the argument of this chapter that in performing it each is in need of a double integration—an internal integration of subjects and methods, and an external integration with the activities of the other, with the education that has gone before, and with the needs of society.

A university is not, as Newman thought,[2] " a place where every science is taught which is liberal and at the same time useful to mankind ". It is indeed not a place at all, and its " universality " is not a universality of knowledge. It is primarily a corporate society, and the life of a society can, of course, be

[1] William Temple, *Worship and Education* (S.P.C.K.).
[2] *The Idea of a University.*

carried on in one place, or in several places, or in no place at all. It is a society open to all, with no distinctions of class, colour, or creed, who are capable of fulfilling the terms of membership and benefiting from what it has to offer. It is a society devoted to the pursuit and the dissemination of truth, and to living a corporate life on the highest levels of truthful endeavour.

The founders of universities were inspired by the passionate conviction that membership in a university was *membership in a society*, that a course of university study is not merely the process of acquiring knowledge, but a life, that praying together and playing together are as important as working together, that examinations are tests of character as well as of capacity, and that a degree is a solemn admission to the full brotherhood of your fellow guildsmen.[1]

The mediæval *studium generale*, from which the academic curriculum of to-day is descended, never meant the study of all subjects : it meant study carried out by the " generality " of those fit to pursue it.

Imagine a group of men [writes Bruce Truscot] retiring from the life of the world, forming a society for the pursuit of truth, laying down and voluntarily embracing such discipline as is necessary to that purpose, and making provision that whatever they find shall be handed on to others after their deaths. They pool their material resources ; build a house ; collect books ; and plan their corporate studies. This, in its simplest form, is the true idea of a university. But to do all this is not sufficient for them. Not content with discovering and leaving dissemination to others, they want to disseminate too. And, not content with doing this by means of books, they want to do it through living channels. So they seek contact with others, especially with the young, who are like-minded with themselves, and train them, first and foremost, to be discoverers of fresh knowledge, i.e. researchers, and secondarily, to be diffusers of the knowledge which they give them as part of their self-imposed task.[2]

The idea of a society is thus basic to the idea of a university, and it is for this reason among others that the residential universities, whose residence fosters the closely-knit life of a whole community, embody most successfully the university spirit. There must be common bonds, common moral and intellectual and spiritual interests, and a common life to be lived, if a university is to deserve its title. These conditions might be satisfied by a narrow restriction of membership to a carefully chosen few, whose interests and ideals, however limited, were identical, and an

[1] Sir Charles Grant Robertson, *The British Universities* (Methuen).
[2] Bruce Truscot, *Redbrick University* (Faber & Faber).

esoteric society might thus be formed. But this has never been the way, and the catholicity of the university society has always been recognized and has gained increased recognition with the progress of time. Members must be drawn from all ranks and from all quarters, and the gates must be freely open to those who can pass the test for admission : that test is a simple one—Are you worthy to share the company and the labours of those whose business it is to seek the truth and to make wise use of what they find, happy seekers and happy finders ? Thus the society becomes more nearly a university the wider the field of recruitment, and this is what total education demands. Within the society there will be an integration of social classes, professional and occupational interests, and international cultures, and outside there will be links with ordinary men and women following their usual avocations in all walks of life. The university at its best is a society representative of the common people. Since 1918 the universities in this country have increasingly developed along these lines. Two further developments (one of them inevitable) may be expected in the near future. The Education Act, by providing secondary education for all in a variety of schools (technical schools, modern schools, and it is to be hoped other types, as well as in the Grammar Schools on which the universities have almost exclusively drawn), will produce a new potential university population, and increasing numbers of boys and girls will be finding their way to the universities from the new Secondary Schools : the effects of this movement on university studies are bound to be considerable, and will be extremely interesting to watch : meanwhile the teaching to be given in these schools will become very much the concern of the universities—a point they would do well to bear in mind when determining what responsibility they are going to assume for the training of teachers.[1] It is to be hoped that a further development will be seen in an increase in the number of adult students. There is no reason why the undergraduate society of a university should be representative only of the young—indeed so long as this is so there will be something lacking to a whole educational society. The experiments, somewhat timid and tentative, that have been made in this matter, have been abundantly justified : the students have proved themselves fully competent, sometimes startlingly competent, to pursue an academic course to a successful conclusion : their theoretical studies, cross-fertilized by their practical experience,

[1] See below, Ch. X.

have borne fruit of an exceptional quality : and their maturer minds and their knowledge of life have been an enrichment to the undergraduates fresh from school. As a result of the war there will be many older men and women clamouring for admission to the universities, and this may well be the opportunity for making this more mature type of undergraduate a larger, more permanent, and more richly endowed element in the university society.

This society must be continuous with that of the schools which predominantly feed it. Continuity, indeed, is one of the most marked characteristics of the new educational set-up, and it would be disastrous to the wholeness of the process envisaged if a break were to occur at this stage. The importance of this has been recognized, and no break does occur. Continuity has been assured, but it has been purchased at a high price, for it has been a continuity imposed from above, and not growing naturally from below. This is what is meant when the complaint is made that university examinations dominate the school curriculum. The universities decide on the content and the standard of their Honours courses, and on the intellectual competence and attainments necessary for their pursuit : they then lay down their requirements in the regulations of their examination boards and in the provisions made for university or college scholarships : the schools frame their curriculum and direct their pupils accordingly. The results are sometimes excellent, sometimes satisfactory, and often tragic. It is tragic when a boy of ability, in order to win a Science scholarship at the university, on which his future depends, has to devote himself body and soul to the study of science for the bulk of his secondary school life : he wins his scholarship and comes up to the university, a too-competent scientist and an uneducated human being, with his intellectual and spiritual faculties starved, his cultural interests atrophied, and his standards of bodily health and strength those of " physical illiteracy ". Similar experiences, though to a less marked degree, befall boys and girls in other subjects. Those who are not scholarship candidates are sometimes diverted, by narrowly-conceived matriculation requirements, from pursuing the line where their true interests run and where real intellectual distinction awaits them. The results have too often been the neglect of the whole man, and the forcing of the highly specialized intellect —an education so lop-sided and out of proportion as to become a mere travesty of the real thing. The truth is that we have reversed the natural order and begun at the wrong end—begun,

indeed, at the end and not at the beginning. It is an artificial continuity that we have fostered between school and college, a total education in which the education has been sacrificed to the totality. The natural process is to begin with the school, and to work out there what is the right education for the boys and girls who pass through it: from this, in consultation with the university authorities, will develop the proper tests for university admission and the proper course of university study. The criticism may be made that under such a system the schools would dominate the university, and it might be answered that perhaps their turn has come. But the truth is that neither should dominate the other, but that both should work out in consultation how to make the best of both worlds—the university essential for the maintenance of academic standards, and the school for the devising of educational means. There has not been enough confidence or co-operation between the two: in particular, the schoolmaster (in this matter, as in many others) is deserving of more trust than he has ever received, and that he should be trusted (as a family solicitor or family doctor is trusted) is one of the first conditions of educational progress.

The student, then, becomes a member of this new corporate society. What are the essential conditions which must be fulfilled if the education which he experiences there is to be an undivided whole? The question can best be answered by considering briefly what are the functions of a university, and I venture to assert, dogmatically for the sake of brevity, that they are, in the main, five. (1) The advancement of knowledge. This means research work, directed in all probability to a highly specialized end: but however intense the degree of specialization, the work must be carried out in a broad place, and the knowledge thus advanced must be what Sir Charles Grant Robertson calls "related knowledge, i.e. knowledge of which the affiliations to, and contacts with, all other forms of knowledge are recognized".[1] (2) The dissemination of knowledge. This means teaching in the recognized courses of university study, whether cultural or technical (the distinction, though traditional, is largely artificial), and includes all the tutorial and lecturing work of the university. It cannot be divorced from research. Both are parts of the same process, the pursuit of truth, and the process is most successful when it is the co-operative process of old and young, of teacher and taught alike. All members of the society thus feel themselves

[1] *Op. cit.*

to be engaged upon a common task, and the corporate unity of the society is emphasized. Moreover, it is important that the student should be able to see the advancement of knowledge as the natural culmination of his acquisition of knowledge from his teachers. Every opportunity should be given to members of the university staff to practise research and teaching concurrently, and the best teachers are often those who are engaged in active research. (3) The inculcation of a sense of values. If the suggestions made in Chapter VI are adopted,[1] the ground for this will have been prepared in the secondary school. The work there, however, will necessarily be of a very elementary character, and it is not till the student reaches the university that his more mature mind will be capable of the disentangling of values (whether moral, intellectual, or æsthetic) from the facts in which they are first experienced, the critical reflection which is necessary for their due appreciation, a proper discrimination between them, and the apprehension of the true connection between fact and value. These processes cannot be mastered by intellectual exercise alone: they are not a matter of formal teaching or of logical demonstration. The inculcation of a sense of values will be brought about largely by indirect means, and much will depend upon the teacher's own sensitiveness. (4) Social education, or the development of a discriminating awareness of the community and of its members, each with a special place to fill in it. The community takes many forms: it may be the university society itself, a business or profession, a town or village, the people in its national home, or the international brotherhood of peoples. To cultivate such awareness is the teaching of citizenship in its widest sense: it may be achieved directly by sociological studies, and indirectly by student activities in a living and self-regulating community. The university itself, in so far as it is true to its proper character as a self-educating society, will be the chief instrument. (5) Moral and spiritual education. This means interpretation—of the universe, of the world in which we live, and of the life which we live in that world. It demands a coherent and comprehensive philosophy of life: without such a philosophy, education is incomplete and degenerates into mere training or instruction. In the light of such a philosophy, the scattered and disjointed studies, activities, and experiences of life appear as an intelligible whole, and analysis once again finds its only proper completion in synthesis.

[1] See Ch. VI, pp. 88–90.

I am aware that I have been dealing with controversial questions, but I propose to leave the above outline without further argument, and to add that if the university neglects any one of those five constituents or ignores the links which exist between them, it fails as a place of total education. How does the university of to-day succeed in meeting these demands? It is, of course, dangerous to generalize, and what is true of one university may be untrue of another, but it is possible to draw attention to certain tendencies which are seen in varying degrees through the university world. The first is a growing aloofness in research work, a progressive divorce between research and teaching, and a loss of contact between the researcher and those engaged in the occupations which often form the raw material of his research. Research thus becomes an end in itself, and lives in a world of its own: it involves not only a high degree of specialization in knowledge, but also a high degree of specialization in ignorance, and it may be argued whether specialized knowledge or specialized ignorance is the more destructive of true education. For certain forms of research a wider field than that bounded by the university horizons is needed: it is impossible, for example, for research into education to be conducted without close and intimate contacts, such as the universities neither seek nor enjoy, with all types of school and all types of Training College (there is another argument here for the university to accept responsibility for the training of all teachers): such research cannot be carried out in a study, however well lined with appropriate books. There is often a discontinuity between undergraduate and post-graduate work which interrupts the even tenor of university education, and leaves the seekers after truth in two separate camps. The seamless cloak of learning and teaching is rent asunder. This excessive specialization is carried into the field of teaching, with calamitous results. To the average student the university becomes a conglomeration of Honours Schools and Departments, each living in a self-contained and self-sufficient world of its own, instead of a learned society: barriers are erected between Faculty and Faculty, and between subject and subject, between the Arts and the Sciences, between Science and Theology (the most highly specialized subject of all, instead of the all-embracing subject that it should be): time is short, and the pressure is such that if a student is to win success in his chosen course of study, he must devote all his attention to it, and is left with no opportunity for considering why he is studying it at all or what is its relation to

the whole field of knowledge : and yet his subject, even when he wins a First Class in his final examination, and perhaps most of all then, fails to educate him ; " the failure of science is its failure to minister to the needs of the soul, and the failure of religion is its failure to minister to the needs of the intellect " [1] —the failure of each Honours School is its failure, in varying degrees, to minister to the needs of the whole man. It is no part of my argument to decry specialization : specialization is needed, and will be needed to an increasing degree, but it must be specialization with a centre—the whole range of specializations on the circumference, but at the centre a light which will illuminate them all.

It is fashionable to rail at specialization ; but the truth is that specialization has brought us to the point we have reached, and more highly specialized intelligence will alone carry us further. But, of course, specialization alone does not suffice ; there must somehow be drawn into the university also minds that can both specialize and generalize. The philosophic intelligence must be at work, trying new patterns, trying, however vainly, to see things in the large, as new material is accumulated. And this process should go on in the university more effectively than anywhere else, just because the university is the active centre of investigation and reflection, and because it brings together within its framework every type of fundamental intelligence.[2]

Where this " philosophic intelligence " is at work, we see the finest flower of university education. But the specialists will often be unable to attain this larger perspective, even when it is necessary to a full understanding of the results of their own researches. We shall then need, as *The Times Educational Supplement* remarks in a note on Dr. Schweitzer,[3] interpreters of science and of culture, men and women who " shall act as intermediaries between the various specialists, interpreting the one to the other in non-technical language and showing by the integrity of their own life and works the full meaning of cultural integration ". These men and women would be the liaison officers, on the intellectual and philosophical plane, between the Faculties, and would doubtless be responsible for inter-Faculty consultations on the methods of recapturing these larger perspectives. But such consultations would clearly not be enough. Changes in university

[1] W. Macneile Dixon, *The Human Situation* (Arnold).
[2] Abraham Flexner, *Universities, American, English, German* (Oxford University Press).
[3] January 20, 1945.

curriculum would also be needed. The most generally effective would be the extension of the university course for all students to four years, of which the first year, before specialization began in its intense form, would be devoted to general studies and in particular to the study of philosophy and sociology. Again, more General Honours courses might be instituted (" Modern Greats " at Oxford has pointed the way), and the suggestions of the British Association's Committee on Post-War University Education, for Honours and Pass Schools of " Philosophy, Natural and Social ", merit careful consideration. These Schools would seek to provide an outlook on the modern world seen as an integrated whole against a background of natural science. While, however, the course of study would include both the physical environment and the human environment (the natural sciences and the social sciences), the ultimate aim would be to " construct a system of ideas which bring the æsthetic, moral, and religious interests into relation with those concepts of the world which have their origin in natural science ".[1] Such measures would break down some of the barriers which exist : they would help students to appreciate something of what Herbert Spencer called the " poetic " character of Science, no less than the " scientific " character of the Arts : they would stimulate and clarify the apprehension of values, and would help to establish the proper connections between value and fact : they would facilitate the performance of the interpretative function of the university, and would go some way to providing its students with a map of life on which their own journeys could be seen to be following an intelligible course to an intelligible end. It is only during the past fifty years that such a map, one of the title-deeds of the mediæval university, has disappeared from the muniment-room of the modern university. In the houses of the interpreters whom I have described there may be several such maps, and better any map than none. But in a Christian country the most satisfying map, and the only map indeed covering the whole globe of human experience, is that drawn by the Christian faith. This involves Christian education on the part of the university, a " subject " which is notoriously neglected : the modern universities make no provision for it, and it is left wholly to the activities of such voluntary societies as the Student Christian Movement : in the ancient universities College Chapels are moribund and College chaplains engaged on other duties.

[1] *Report of Committee on Post-War University Education* (British Association) ; cf. A. N. Whitehead, *Process and Reality*.

That there is a demand for such a map on the part of the student-body is abundantly evident. Some years ago an appeal was addressed to the senior members of one of the ancient universities by a large number of undergraduates: "Is this a Christian university?", the appellants asked, "and if so, what is the relevance of Christianity to our life here, and can you help us to see it?" The courses of lectures which followed (not only in this university) on the Christian faith as the background to university life and work, the faith of a spiritual as well as of a learned society, were crowded to the doors.

Finally, what of social education? The integration to be sought here is once again both internal and external. Internally we must consider the teaching of citizenship. Is this the business of the university? If so, by what means can it be carried out? The answer to the first question is surely in the affirmative, and we may confidently predict that with the setting up of new Secondary Schools with a new curriculum, and with a new emphasis in the curriculum of the older schools, boys and girls will come up to the university in the future better prepared for such teaching than hitherto. The answer to the second question is that clearly citizenship cannot be taught directly as a new subject, indeed that very little direct teaching would be proper or possible beyond that fuller attention for all students to the social sciences which has already been suggested; the study of these, of economics and politics, will provide a valuable sociological and philosophical background for most callings in life, and the civil servant, the local government officer, the politician, the financier, the industrialist, the teacher, the clerk in holy orders, the doctor, the architect, the engineer, and the agriculturalist, will all be the better citizens for such study as a foundation for their more specialized subjects. But indirectly and on the deeper philosophical level, the contribution of the university can be vital. It is only an educated spirit in the community that can make modern democracy work, and it is the peculiar responsibility of the university to foster this spirit in what Mr. Happold calls the "directive élite" and postulates as an essential element in a healthy modern society;[1] from this élite, in positions of leadership and control, it will be diffused among the people at large. The university can best perform this task by teaching "those disciplines which seek to encourage free and well-informed thought upon great issues—religious, political, social, and

[1] F. C. Happold, *op. cit.*

economic ", by developing powers of clear thinking and the honest examination by the individual of his own mental processes, by encouraging freedom of thought and freedom of expression in all studies, by abundant opportunities for the tolerant appreciation of the opposite point of view, by giving its students a grasp of relations in the fields of knowledge and of human activity, and by the practical experience of an educated citizenship in the life of the society (this would be largely the work of the students themselves). These functions are obviously not limited to any specific study: they are integrating elements running through all university experience, and it is only out of some such integration that the teaching of citizenship can be born. If it is so born, it may well provide the basis of a moral training for those students to whom the religious basis gives no support.[1] The external question we have to consider is that of the proper relationship between the university and the community, whether local or national. In the ancient universities " town and gown ", after some stormy periods, have reached a satisfactory concordat, with their mutual provinces recognized and the lines of their co-operation laid down; the two form an adequately integrated whole. In the modern universities, an exaggerated weight given to the claims of the locality has sometimes meant a certain parochialism of outlook and a certain vitiation of the university's educational functions: thus the most desirable form of contact between university and city is probably not achieved by handing over the government of the former to a Council of local citizens, leaders in industry or commerce or the professions, but laymen in education. Far more desirable is a great extension of extra-mural activity on the part of the university—outside its own walls, but within the walls of the city which it inhabits. Yet such activity cannot, of course, be limited to those confines. The university is always a national rather than a local institution, and it is with the life of the nation that it must primarily associate itself. This it can do by taking an active interest in the education of the whole people (it has been cynically said that Oxford and Cambridge are interested in everything except education), by the provision of refresher-courses for men and women in all walks of life, by concerning itself with the training of all teachers, and perhaps above all by a more generous and a more active support of the movement for adult education. These are all educational

[1] Cf. an article in the *Journal of Education* for April 1945 on " The Universities and Education for Citizenship ", by Eva M. Hubback.

links with the community which can most properly be forged : and the resulting integration would mean a great enrichment of the life and studies of the university.

So we come to adult education. The Education Act of 1944 puts adult education " on the map " for the first time, but does not give it a very prominent position there : it is to be regarded presumably as part of the third stage of education—" Further Education "—but the policy adopted is timid and the provision inadequate. The truth is that the Act reflects the prevailing public opinion that adult education is something designed for certain sections of the population (chiefly those who have not enjoyed full educational opportunities in school and college), and not for the population as a whole, and that it is something externally imposed from above and not internally grown from below. It is for this reason that it has become so largely identified with educational provision for the working classes. But this is an entire misconception, and one completely alien to the total outlook on education ; and we shall not succeed in adult education until we view it in a much wider context. The first essential is that we should come to regard it as a natural part of the education of every man and woman, as the necessary completion, indeed, of the educational process ; without it, any structure of education which we may erect is as a house without a roof ; knowledge is gained in the class-room, but the wisdom which can interpret and use this in life, fitting its possessor to his environment and enabling him to live wisely in relation to it, is missing. Interesting corroboration of this view comes from the Advisory Committee on Education in the Colonies :

> The danger of partial development has been clear enough, and the Advisory Committee has repeatedly urged that attention should be paid not only to school education of the young but also to that of the adult. If we are to secure the improvement of the life of the community we are brought face to face with the conclusion that improvement depends upon the training of the community as a whole, and measures must be taken for the education of the mass of the community more systematic and energetic than any which were contemplated in the past.[1]

This lesson may be learnt in the mother country as well as in the colonies, and it is a mistake to assume that even the most enlightened and best educated among us are in no need of adult

[1] *Mass Education in African Society* (Colonial No. 186).

education or that we can supply it entirely from our own resources : this mistake is based on a misconception of adult education as nothing more than an instrument for the social and intellectual betterment of the less privileged. This is to regard it purely as means, and not as an end in itself : it is, in fact, both. It is the means, from a vocational point of view, to a greater competence and efficiency, and this is a perfectly proper aim for it to pursue ; if this leads to worldly advancement, there is nothing unworthy in that. But it is the means also to other things : it is the means to the better education of children, which depends finally on the better education of their parents ; the complaint is often heard that the State is taking over the responsibility of parents in this matter, and the real reason is that the parents are not adequately educated to perform it themselves : it is the means also to a constant adaptation to changing circumstance : it is the means to clear thinking in an age of chaotic values and mass-produced opinions : it provides the equipment, which all need, for interpreting " the structure and dynamics of the modern world, both in its natural and social aspects ".[1] But it is also an end in itself, the natural end, as has already been said, and an end which only ends with life itself : perhaps it is only the man who on the brink of the grave can look back without regret and look forward without fear who can regard himself as an educated man. It is an end in the sense that it is an essential element in a full share in mankind's heritage of culture, and in the full life of the spirit : it is not education *for* leisure, it is education *as* leisure—that leisure which is given up to enjoyment and to the re-creation of the soul. The manager of an aircraft factory, employing over a thousand men and women, has told me that on taking over his position he was appalled at the wealth of good things for which his employees were hungry, and which they were *quite unnecessarily* missing : the provision of a wide variety of adult classes satisfied this hunger and really " brought them to life "—to a life which they lived and enjoyed *to-day* with no thought of what to-morrow might bring. It is an end finally in that it means the preservation of individuality in a planned society—and that is one of the most urgent problems of our time.

What must be the methods and what the content of adult education if it is to fill this place and perform this total function ? It must grow from below, beginning in the foundation of interests laid in the primary school and built upon in the secondary school

[1] Adolf Loewe, *The Universities in Transformation.*

and the youth service. Boys and girls leaving school or club must be, like Oliver Twist, asking for more : and adult education must be the response of adult society to this demand. Lecky has pointed out somewhere that the appreciation of education is itself a product of education, and only thus can the integration of the three stages of education be assured. Nor is it only the content of adult education that should develop naturally from the interests of childhood and adolescence. It would be inappropriate that the formal methods of the class-room should be continued into the adult stage, but there is a wholly desirable continuity possible between the less formal methods of the youth service and those of the adult class. The youth service is working out informal methods of education which may be taken as a valuable model for adults. Adult education must often be informal, and its methods must not be too unfamiliar, if it is to be attractive : and such attractive informality can often be best realized in a community centre where the social, recreational and educational activities are interwoven, much as they are in a good club. It is in such surroundings, moreover, that adult education will most successfully achieve that integration, both internal and external, which is necessary—the synthetic approach to studies, the blurring of distinctions between subjects themselves and between subjects and practical activities, the reconciliation of liberal and vocational pursuits in a wider unity, the close association of class-studies with social and occupational interests, the understanding of the social significance of daily work, the " cross-fertilization " of theory and practice, the wise use of knowledge gained in the process of earning a living, and the fundamental relevance of the whole proceeding to a full life. It is probable that ex-service men and women, many of whom have learnt to appreciate adult education in such a setting, will look to centres of this type as the natural places for its continuance, where they will feel most at home : and unless they find it here, it is to be feared that they may drop it altogether. The technique of teaching will clearly be a very special technique, and no worthwhile efforts have yet been made to train tutors in adult classes for their work : [1] this is a matter which demands very urgent and thoughtful attention, and it is to be hoped that the valuable experience gained by lecturers to the Forces during the war will be used to the full : these men and women have learned how

[1] The McNair Report has nothing to say about the training of teachers for adult education.

to do it. The final integration necessary is that between adult education and the universities. The universities are the natural centres for this work, and it should be their responsibility to maintain standards, to co-ordinate such provision as is already made, and to make further provision—whether by classes and courses for adults, in far greater number than hitherto, held within their walls, or by a vast expansion of the Extension movement, whereby the university may be brought into the homes of the people. All universities to-day have an extra-mural department: few have an intra-mural interest in that department: they will only play their proper part in adult education when the latter becomes an electrical force and galvanizes the former into an activity which it has never known.

CHAPTER X

THE TEACHERS

Thy teachers shall not be removed into a corner any more.
Isaiah.

It is often said, and truly said, that the success of the many educational reforms which are in men's minds will depend ultimately on the supply of teachers. We are told that anything from seventy thousand to a hundred thousand new teachers are needed as soon as possible for the working of the new Education Act, and it is to this quantitative aspect of the problem that most attention has been given. Little has been done to solve it, beyond the institution of a few Emergency Training Centres under the Local Education Authorities, and the promise of more to come : and little thought has been given to the qualitative aspect of the problem. It is, however, not only a question of how many teachers we shall need, but also of the types of teacher which the schools of to-morrow will demand : and we shall make a disastrous mistake if we content ourselves with merely increasing the numerical product of our traditional training-courses. For total education, as it has been set forth in this book, there is a quantitative as well as a qualitative problem : but it will have become apparent to the reader that the qualitative is the more important. This final chapter will, therefore, be devoted to a consideration of the recruitment and training of teachers for total education. I shall confine myself mainly to the supply of teachers to the schools. Not that the training of teachers for adult education and for university work is unimportant. It has, as everyone knows, been notoriously neglected. Little attempt has been made at a systematic study of the qualities and technique which a tutor in an adult class needs, and he has been given few opportunities of acquiring these. If adult education is to occupy the place foreshadowed for it in the Act, it is to be hoped that the Government, in collaboration with the universities, will encourage the necessary research, and implement its findings in the provision of practical facilities. The County Colleges, again, will require an entirely new type of teacher with a new technique, and research will be needed here too. Such research would appear to be peculiarly the business of a university Department

of Education, and it is in this field perhaps that the university can make its most effective contribution to the cause of Further and Adult Education. But the reminder " Physician, heal thyself " will not be unheard : and it is as well that it should be heard. The suggestion that a university teacher should be trained has always been unpopular in university circles. There has been a tacit and a strange assumption that the man who has proved himself, by winning distinction in an Honours School, to be a good learner (and possibly a good thinker), will *ipso facto* be a good teacher—and that often without any experience of men and affairs outside academic circles. What warrant is there for this belief? Most students who have attended university lectures do not share it—and the proof of the pudding is in the eating. It cannot be shared by anyone who holds the more total view of university education which was outlined in the last chapter : for this, apart from a training in the essential technique of voice-production and the presentation of subject-matter, much careful preparation will be needed. Where is it to come from? *Quis custodiet ipsos custodes?* The universities are to be guardians not only of academic standards but also of teaching standards, and they are to be the agents for an effective adult education and the training of teachers. We are thus confronted with a vicious circle : but the circle can be broken where the university Department of Education finds its place. Such a Department, with its staff reinforced by expert and experienced assistance from outside, can make the necessary provision : and it is to such a Department that university teachers should look for the courses which they need. They will not look to it, however, until they become aware of their need, and until the true function of these Departments is more fully appreciated and they are given a juster and more generous recognition than they have enjoyed in the past : when that comes about, entirely new fields of activity will open out before them.

But I must turn to the schools. If we are to obtain men and women in the necessary numbers and of the right quality, we shall have to draw on a wider field than hitherto. We shall have as recruits to the teaching profession those who have been educated in the new Modern and Technical Secondary Schools : we shall have married women, and among them we are likely to find some of the best teachers, especially for young children : we shall have those who have served in His Majesty's forces, and have discovered a vocation and served an apprenticeship for

teaching there : we shall have (it may be hoped) members of the staffs of University Training Departments and Training Colleges, Club leaders, and men and women from industry, commerce, and other occupations, entering the profession at a later age. How are all these to be trained for the kind of work which has been presented in these pages ? I begin with a general proposition of a paradoxical nature : all teachers should be trained, but there should be no specific training of teachers. The first part of this statement is based on the conviction that though there are " born teachers ", there are not enough to go round, and that even the born teacher, like the born artist or the born musician, should study the technique of his craft. There are also the self-made teachers, whose only training has been their experience—and a very severe and instructive training-school that has been ; but it has often been an expensive school, and the price paid by the children who have provided the raw material for the experience has been heavy : " The waste in a teacher's workshop ", says Professor Whitehead, " is the lives of men," and there has been a good deal of waste which might have been avoided by training. So all teachers should be trained : few parents would willingly commit their children to the care of the born doctor or the self-made dentist ; it is wholly illogical and contrary to the evidence to assume that the untrained teacher is any more reliable than these. But there should be no specific training of teachers, and no institutions devoted exclusively to that end. The era of the training of teachers is past. It was born of the necessity to bring up a *literate* generation, and to accomplish this task it developed a narrow technique and a highly specialized professional approach to the work of the schools. To-day the need is to bring up a *cultured* generation, and to accomplish this task a new type of man and woman is demanded. The very phrase " the training of teachers " is out of date, and both the terms in it are misleading and dangerous. " Training " is commonly associated with *ad hoc* preparation for an athletic contest or with teaching tricks to an animal or with a narrow vocationalism. None of these is applicable to the schoolmaster or schoolmistress of to-day. Preparation for an athletic contest concentrates on one part of the personality (the physical) and neglects the rest : but school-work demands the integrated and balanced personality of the whole man, the co-education of body, mind, and spirit. The teacher of to-day must be the teacher of the whole man, and he can never be this unless he is a whole man

himself: we teach more by what we are than by what we say: "since education is concerned with the whole of life and since its main object is *being* rather than *doing*, it is clear that the first thing demanded of the teacher is integrity of mind and character".[1] Nor, as I have already pointed out,[2] can training be a matter of teaching professional tricks, and the student who comes to the Training College in search of these, expecting to find there the technical equipment which will make him a competent teacher, will go away disappointed. A narrow vocationalism is wholly out of tune with modern educational thought, and it is antipathetic to those generous sympathies and that consciousness of being one member in a self-educating community which total education demands of the teacher. It is part and parcel of the narrowness implicit in the second term of the phrase "the training of teachers". "Teacher" no longer rings true: it no longer describes the real character or work of those to whom we entrust the upbringing of our children: it smacks too much of instruction, of the *ex-cathedra* attitude, and of the dominie's desk: it neglects too much those far more educative activities which go on outside the class-room, and those lessons learnt, perhaps unconsciously, from an environment, material, intellectual, moral, and spiritual, which it is the first duty of a school staff to create: it leads to too much teaching, and ignores the fact that probably the best teacher of to-day is the most self-effacing. The whole phrase is an anachronism, and the system built on it is equally anachronistic. It is related to the days of the "three R's", and it has very little relevance to the days of the "three A's", of age, ability, and aptitude. It perpetuates the conception of teachers as a race apart, many of them earmarked, by a pernicious system of grants-in-aid, from an early age for an occupation which subsequently, whatever the distaste or the incompetence they may develop for it, they cannot avoid. They are a section of the community sharply segregated from the rest of the community, preparing themselves for their life's work in institutions where their fellow-students are all preparing themselves for the same work, nourished on the trainee's special diet of professional and methodological studies rather than on human nature's daily food. They have little opportunity and less encouragement to share in the enjoyment of the things by which men live. Such a system may have succeeded in "train-

[1] *Education—A Catholic View* (Sword of the Spirit).
[2] See Ch. VI, p. 86.

ing " the " teacher " : it has entirely failed to educate the human being : to attempt the first without the second is to put the cart before the horse. This is what we have tended to do, and the trained teacher has been too often the untrained human being. We must reverse the process, and our aim must be the education of the right human beings for work in our schools : if we can succeed in this, the trained teachers will follow. The era of the training of teachers is past : our business to-day is with the education of the educator.

Who, then, is the human being that we need ? His chief characteristic, if there is anything in the argument of this book, must be wholeness—wholeness of personality and mind, and wholeness of experience. The first—" the mind and soul according well, to form one music "—may be expected to find a growing-point in the educational programme which I have outlined in these pages, a programme which attempts to cater for the whole child, as an undivided individual, the whole time. With such an education behind him, and with proper encouragement in his student days, the prospective teacher will be in a more favourable position to correlate his studies with one another and his knowledge with his experience, to see life steadily and to see it whole. His more mature studies will strengthen his intellect. " The only means of strengthening one's intellect ", said Keats,[1] " is to let the mind be a thoroughfare for all thoughts, not a select party." The mind which is a " select party " is a menace in the class-room, and one of the principal desiderata in the training of teachers [2] to-day is to keep the thoroughfare open and to see that there is plenty of traffic to pass along it. From this open-mindedness will spring that sympathy and tolerance, that intellectual adaptability, and that width of interests which are essential for successful dealing with children in their infinite variety. But the thoroughfare of the mind must be one and not many, and the traffic upon it must be regulated traffic and all converging on one goal. This implies a philosophy of life, and of education, a map upon which the future teacher may see his studies in their relation to one another and in their relation to other human activities : it means that he must be given time and opportunity in his training-course to *think about education* : he will have little time for it afterwards, when he is engaged in the all-absorbing tasks of the class-room and the common life, and the opportunity

[1] *Letters, 156 : to George and Georgiana Keats*, 1819.
[2] I keep the phrase, for want of a better.

must be offered and taken now if ever : he must consider, in association with the best minds, the all-important question of *Why* am I studying and proposing to teach this, that, or the other subject ?, a far more important question than *How* am I to teach it ?, the question which has hitherto come first. To this inquiring and disciplined intellect he must add an appreciation of culture in all its forms, an emotional life developed to a fine sensitivity but held in a strict control, and the power of a will which has been strengthened by reason and by humanity. These elements, moreover, must be held in such a nice balance that an integrated personality and a life of harmony and ordered rhythm may be the result. Such a result is produced not by vocational training, but by a liberal education. But wholeness of personality must be matched by wholeness of experience, and it must be part of the teacher's education that he should touch life at as many points as possible and weave his experiences into an intelligible tapestry. " Besides being well bred," says Locke, " the tutor should know the world well : the ways, the humours, the follies, the cheats, the faults of the age he has fallen into, and particularly of the country he lives in." [1] The segregated life of the Training College affords but few opportunities of making these contacts. In particular the student will need to study boys and girls in as many contexts as possible, gain first-hand experience of their social background, and see them at home and at work, in the club and at play, in the cinema and at the street corner, as well as in the schoolroom. It is through such varied practical activities that he " will begin to realize how insignificant are the ' subjects ' studied in the class-room and enshrined in the school books, compared with the solid educative bulk of nature and of life all around him ".[2]

It is against such a background as this that the more specialized studies of the teacher's course must be set. How and where is the background to be supplied ? Its essential feature is an institution where the teacher in training can study education in association with students studying other subjects and with students studying education for other purposes than that of teaching. There are many such purposes : the study of education is essential for the Inspector of the Ministry of Education, for the administrative officer of the Local Education Authority, for the worker in a Child Guidance Clinic, for the welfare worker in a factory,

[1] *Thoughts concerning Education.*
[2] H. M. Burton, *op. cit.*

for the Probation Officer, for the Club leader and the Youth Officer, for the member of a Youth Committee, for the missionary, for the clerk in Holy Orders, for the magistrate in a Juvenile Court. All these and many others are concerned with the education of children and adolescents, with helping the plant to grow into the best that it can be, and are thus fellow-workers with the teacher : some will need to take a whole-time course in education, others a part-time course : but whether whole-time or part-time, it will be very much to their advantage, and to the advantage of the future teachers, if all can be trained together. Nor should the teachers so trained be destined for one particular type of school : the present system under which teachers for Primary Schools are for the most part trained in Training Colleges, and teachers for Secondary Schools in University Training Departments, leads inevitably to unreal social distinctions and the disintegration of the teaching profession. There is plenty of common ground to form a solid foundation for the training of all these, and on that foundation the necessary specialized studies may be pursued in the appropriate groups. It is only if this common ground is cultivated that we may hope to produce a crop of teachers with the qualities and attitudes which I have described, and with a clear insight into the social significance of their work and the proper place of the school in the community : only so can the vicious circles which bound the lives of most teachers to-day be broken—the circle of Primary School—Secondary School—Training College—Primary School, for one, or the circle of Preparatory School—Public School—University—Public (or Preparatory) School for another, circles which never intersect and which never touch any other social or professional circles : only so will there grow among those who follow other occupations a more sympathetic understanding of the teacher's occupation and a more proper respect for the part which he plays in the life of society.

This catholic study of education must be the business of the universities : there is no other body which can promote it, and no other body with the qualifications needed for that control of the training of teachers which its promotion will entail : unless the universities shoulder this responsibility, it must in time be taken over by the State, and that is a totalitarian solution of the problem which few would welcome. It is not enough that the universities should be prepared to co-operate with other bodies in trying to improve the training of teachers and to facilitate

contacts between the various institutions engaged upon that work : such co-operation has been practised for many years by the Joint Boards of universities and training colleges, and the fruits have been meagre in the extreme : the connection with the universities has been little more than an examinational one, and the influence of the university has been hardly felt in the colleges : nor is the expansion of the Joint Board scheme, as proposed by half the McNair Committee,[1] likely to produce any more satisfactory results. The same must be said of the plan to set up Institutes of Education, in or near the universities but with a legal existence independent of them, which has been proposed by the Committee of Vice-Chancellors and Principals. This is indeed a version of the Joint Board scheme, and only differs from it in details. Both are alike in refusing to put the responsibility upon the university —and that is crucial. Without it, the influence of the university in the training of teachers (apart from those few of its own graduates whom it trains for Secondary Grammar Schools) will be negligible ; students in Training Colleges will have no consciousness of having enjoyed any part or lot in a university education, and they will go on their way unaffected by that liberal education in a liberal atmosphere which the university alone can supply and which the teaching profession of the future imperatively demands. If the universities accept this responsibility, it will mean the establishment in each university, as the centre of an area, of a School of Education. Such a School, of which the University Training Department and the Training Colleges in the area would be constituent members, would be the centre for all interested, for whatever purpose, in the study of education. Just as we do not have Training Colleges for Lawyers or Departments for the Training of Engineers, but university Schools of Law or Engineering, numbering among their students a large proportion who are not going to be professional lawyers or professional engineers, so we should have Schools of Education organized on the same system : and the non-professional students would be as valuable an element in the education of the future teachers as they are in the education of the future lawyers or engineers. Whether the School should offer Degrees or not, must be a matter of opinion : it would

[1] The members of the Committee supporting this recommendation were Dr. Fleming, Mrs. Hichens, Sir Arnold McNair, Miss Ross, and Mrs. Stocks : the other half of the Committee, Sir Fred Clarke, Sir Frederick Mander, Mr. P. R. Morris, Mr. B. B. Thomas, and Mr. S. H. Wood, recommended University Schools of Education.

enhance its status if it did, but until there has been further experimentation with courses in education and adequate safeguards for academic standards can be assured, it may be as well that it should content itself with a less ambitious recognition. It would conduct and correlate research work, and would put the results of this at the disposal of all teachers. All studying education in the area would be student-members of the School, and these would be divided into an intra-mural and an extra-mural category : the intra-mural students would be the graduates in the university Training Department, and the extra-mural the members of the Training Colleges : the association of the first with the university would clearly be more intimate than that of the second, but the association of both would be real and close. While details of discipline and of internal administration would be left in the hands of the Training College authorities, the university would be responsible, through a properly constituted Delegacy, for the general supervision of curriculum, for the distribution of teaching-power throughout the area, for putting the libraries and academic resources of the university at the disposal of all students in the area, for the arrangement of special courses of lectures (some by the staff of the Training Colleges given in the universities, and some by university lecturers given in the Colleges), for facilitating the interchange of students and of staff between university and College, for conducting the professional examination leading to the common status of " Qualified Teacher " in whatever type of school (and perhaps a higher examination for an advanced status), for the provision of refresher courses and other advanced courses, and for developing by every possible means the unity and the wholeness of the School. (These tasks are likely to become progressively easier with the improvements in communications and transport which may be expected.) In this way appropriate courses would be offered for all contemplating one or other of the " educational professions ", nor would students be segregated either from those reading in other Schools or from one another according as their destination was the Primary School, the Secondary School, the Public School, the Club, Child Guidance Clinic, and so on. None would be committed to teaching or to any other occupation, but all would be members of that corporate society consisting of all sorts and conditions of men united in the pursuit and the dissemination of truth, which makes the true university. It is precisely the " universality " of such a society that the teacher of to-morrow chiefly needs, and

that the teacher of yesterday has most sadly missed. " If I were to found a university ", said Professor Leacock, " I should begin by founding a smoking-room " : and it is the freedom of this smoking-room, where all men meet and all subjects are discussed, which makes for the untrammelled mind and the free and integrated personality of the great teacher. The university, in accepting this responsibility, would not be committing itself to vocational instruction, which many would hold to be improper : it would be engaged on a task of liberal education.

Against this background we may consider what should be the specific studies and activities of the future teacher. Training courses in the past have often been vitiated and rendered to some degree suspect by excessive attention to an unscientific psychology for which the students are not yet ready : though designated " Educational Psychology ", it has tended to be the kind of psychology " which tells you a good deal about the mind of the psychologist, but very little about anybody else's mind ". There is little doubt that in this sense we must " de-psychologize " our courses. Such psychology has developed largely as an attempt to fill the place of a " Theory of Education " which has been to a considerable extent empty of meaning. And indeed it is difficult to get a firm grasp of what the " Theory of Education " really is. Better than an attempt to follow and to catch this will-o'-the-wisp (an attempt which ends so often in the discovery that we have caught something else) would be a study of the *theories* of education expounded by the great thinkers and writers from Plato and Aristotle and Quintilian down through Locke, Rousseau, and Herbart, to the prophets of the nineteenth century in this country. From such a study, and especially from the study of Plato, will arise all those questions which the teacher of to-day needs to consider and to which he must find his own answers. We cannot ignore theory : " to recommend the separation of practice from theory, is simply to recommend bad practice " : [1] but we must bring theory within a manageable compass, we must not pursue it on too abstract a level, and we must be able to see it in action. Our own educational " system " has grown haphazard, and is based on no theoretical principles : but in the writers I have mentioned we can see theory firmly established on logical and psychological bases and worked out to its practical conclusions. Such a study of prescribed texts,

[1] James Mill, *Article on Education (1818)*.

then, should be the first element in a teacher's training. Some of the questions which arise will be psychological, and the second element in the course should be the psychology of childhood and adolescence : this is not a special brand of psychology called " Educational Psychology ", but is simply the study of children, and enough evidence has been collected on their physical, mental, and emotional development to provide a sound body of reliable material ; it is here that hygiene, an important factor in the correlated development of body and mind, should be included. The results of such study can be checked and tested at each stage by such day-to-day contacts with children as the practical side of the course will afford. Thirdly, there will have to be instruction in the sociological foundations of education and in its history, so far as this is relevant to an understanding of the present position and provides an explanation of what schools we have and why we have them : from this the part which they severally have to play in the education of the people will become apparent, and the parts left to be played by the voluntary organizations, the Youth Service, Scouts and Guides, and the other agencies of the community. There must be practical experience—both long spells of it in schools of varying types, and shorter spells in clubs, community centres, and the like, with frequent visits to Juvenile Instruction Centres, Juvenile Advisory Committees, Local Education Authorities, After-Care Committees, Youth Committees, and any other bodies which have to do with the welfare and instruction of boys and girls. This practical experience will be closely related to the students' psychological and sociological studies, by which it will be illuminated and which it will in its turn illuminate. Further, we should include as a common element in the course for all teachers, either a training in some art or craft, or physical training. Man is a " skill-hungry animal ", and yet this hunger is rarely satisfied : the starvation is due to the fact that a training in manual or bodily skills has been widely neglected in schools, and these skills have been regarded as the Cinderellas of the curriculum. They can only be rescued from this status, if we so train our teachers that they will be competent both to practise and to foster them : and this competence is likely, with the growth of new types of school, to be an increasingly important part of every teacher's equipment. Finally, and on a deeper level, there must be two things more : that " acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit ", which is one of Matthew

Arnold's definitions of culture : [1] and that thinking about education, fostered in lectures and tutorial classes and discussions, through which a student may work out for himself his philosophy of education, see his professional future against its eternal background, find in his course not only a technical training but a way of life, and weave out of its patchwork elements a patterned tapestry. This is essential. If I may quote what I have written elsewhere,[2] " The teacher trained in patchwork will be a patchwork teacher, and his pupils will grow up with a patchwork conception of life. The tapestry-trained teacher will weave a tapestry out of his school life, and will see that only as part of a wider tapestry woven by humanity : and his pupils will find that life makes sense."

All this is basic, the common core of the curriculum for all students in the School of Education. Around this core will be assembled other subjects for study in more specialized groups. These subjects may be considered in three main categories (though the categories will sometimes overlap). There is the category of special interests, the technical category, and the vocational category. The first will include such subjects as Comparative Education, Religion in Education, Physical Education, Education and Society, and Advanced Psychology. An interest in one or more of these subjects may be expected to grow out of the common core, and may be partly determined by vocational considerations (here, the first and third categories would overlap). The technical category will be concerned with the technique of teaching this, that, or the other subject, and it will not be possible to divorce this from a general study of the curriculum ; for the justification for including the subject in the curriculum, and a consideration of why it should be there and the place it should occupy, is a necessary preliminary to any consideration of how it should be taught : it is only when the student knows the answer to these preliminary questions that he can determine his aims in teaching, and upon his aims his method will depend. This involves a much more liberal treatment than the old-fashioned and largely unreal " methodology ". Method can never be taught ; but the methods adopted by other teachers can profitably be studied, and with the knowledge so gained, combined with the general considerations to which I have referred, the student will be able to try out during

[1] *Literature and Dogma.*
[2] In an article in the *Journal of Education* for January 1941.

the practical part of the course (when mistakes matter little) various approaches to his work, and afterwards, as a practising teacher, evolve and polish his own method. It is, indeed, in practice, and not in the lecture-room, that technical skill must be acquired. The vocational category will cater for students in accordance with the particular branch of the educational service which they wish to take up : some will study administration, some adult education, some work in special schools or nursery schools or primary schools or secondary schools, some community centres, some the Club movement. If the curriculum of the course may be regarded as a pyramid, these studies will come near the top.

It will be clear that much of the teaching for such a course can be provided in the university by university teachers lecturing in their appropriate Faculties. There graduate-members of the School of Education will often find what they need in their regular degree-courses : some of the instruction given in such courses will also be appropriate to the non-graduate members : for these, moreover, it may be hoped that university teachers would be prepared to make special provision. The more of such provision that can be made by the university, the better : for it is a live and integral association with the university that we want to develop among the extra-mural students. For the rest (and for the more specialized parts of the course) the staff of the School of Education would be responsible, working in close co-operation with the staffs of the constituent Colleges, with certain university Departments (such as the Department of Experimental Psychology, or the Department of Social Studies), with local schools (for demonstration lessons), with schools farther afield (for long-term students' practice), with Boys' and Girls' Clubs, with the Local Education Authority, and with local industry or agriculture. To cover the ground and to co-operate fully with these other bodies, the staff would need to be of a more varied texture than is commonly found in training institutions : its members would need to be recruited from a wider field, to have a more extensive experience behind them, and to enjoy better opportunities of maintaining contact with the school or club world : one of the dangers in the training staff with which we are familiar is that its members are so busy teaching others how to teach that they forget how to teach themselves, and their work becomes purely theoretical and unreal, unadjusted to the changing conditions in schools. It seems that we should need, in addition to a per-

manent staff consisting mainly of scholars and researchers, a more temporary staff of experienced men and women appointed from school-staffs or club-staffs for a short period and returning to school work or to club work at the end of that time ; this would be to the common benefit of school, club, and university : we should also need part-timers, teaching in the School of Education concurrently with teaching in schools or working in clubs : and we should need frequent exchanges, for a complete term, between school-teachers and tutors in the School of Education. It would be important that experience as a member of the staff of a School of Education should be recognized as a valuable qualification for good posts in the school world.

Such a staff would be adequate to deal with all the work of the School. It could cover the course for the Teachers' initial qualification. It could deal with the necessary research, a highly important part of the School's activity : particular fields in which research is urgently needed to-day are Physical Education (of which games and physical training form only a small part), the effects of mental stress (e.g. of the School Certificate examination) on health and physique, and vice versa, the analysis and testing of character (particularly in the light of such experiments as the Four-Fold achievement of the County Badge Scheme), the relation between types of education and subsequent careers (a subject on which many facile generalizations based on inadequate factual evidence are made), and many problems of discipline and curriculum. These are but samples. The School, in view of its wide contacts, would enjoy an admirable field for such research work, and opportunities such as no institution has ever known for collecting the evidence it needed. Finally, the staff, with the help of the university, could provide the necessary advanced courses. These are likely to be of increasing importance. It is often said that the best training comes after teaching, and there is much to support the assertion. It is after experience that the teacher realizes the importance of asking questions, and knows what questions he wants to ask. In particular, it is only after experience that certain subjects such as Psychology become relevant and significant. This need can be met partly by Vacation Courses : these would be " Refresher Courses ", and would be aimed deliberately at refreshment—and the teacher's need for refreshment is perhaps greater than in any other occupation. But there should also be advanced courses of longer duration, occupying a year, during which the teacher would be seconded from his

school. The School of Education would thus become something of a Staff College in Education : we have never possessed such a College, and the time is ripe for its establishment. A course of this length would naturally lead on to some higher qualification ; the university Diploma in Education might be reserved for this purpose, and should be recognized as a qualification for the higher posts in the teaching world. The *curriculum vitæ* of the fully qualified teacher would then be as follows : he would take his preliminary examination when, after a full Secondary education, he gained admission to the university School of Education : his intermediate examination, qualifying him as a teacher for any type of school, would come at the end of his course in that School : this would be followed by three or four years' practical experience, during which he would still be under the general guidance, for reading and further study, of the School of Education : at the end of that time he would return and after a year's further training take his final examination for the university Diploma in Education. It may be added that such returned practitioners, apart from the benefit to themselves, would greatly benefit the university in its study of education.

What would be the results of such a scheme of training as I have outlined ? All teachers would be university-trained, and this fact would have important effects in forging links between the universities and the schools, and in improving the status and fostering the unity of the teaching profession. The precise degree of association with the university would vary as between one teacher and another, but the association would be real, and the variations, in course of time, would progressively be ironed out : nor would they ever approach the present sharp distinction between the university-trained teacher in the Grammar School and the College-trained teacher in the rest. Under the new Education Act a large number of erstwhile Elementary Schools become Secondary Schools : if they are to achieve the esteem which their new status demands, their staffs must be as highly regarded as the staffs of the old-established Grammar Schools, and this regard will depend to no little extent on their training. " All professions ", said Ruskin, " should be liberal, and there should be less pride felt in peculiarity of employment and more in excellence of achievement." [1] This is true, but it is a counsel of perfection ; and human nature being what it is, we must take such steps as we can to mitigate a consciousness of peculiarity of

[1] *Stones of Venice.*

employment. Such consciousness is particularly damaging when it is felt inside a single profession : it has been acutely felt inside the teaching profession, which has indeed been rather a hierarchy of professions than a single and self-respecting whole. In fostering this wholeness the universities, by undertaking the responsibility for the training of all teachers, can play a decisive part. Further, men and women trained in this way would find more than one occupation open to them : they would not be trained solely for teaching, still less for teaching in one particular type of school : mobility within the profession would be greatly increased, and inasmuch as the training would prepare its students for more than one occupation (for the Youth Service, for example, or for administration, as well as for teaching), a certain interchangeability of professions would result, and the problem of the exit from the teaching profession would be partially solved as well as that of the entrance to it ; it is the latter which has received all our attention, but the former cannot be ignored. These are results which total education would welcome—nay, which it demands. But above all it demands the whole man and woman which such a training would send into our schools, men and women who had experienced an inner integration of mind and heart, and an outer integration of experience, and in whom the two had been further integrated with one another.

> Dust as we are, the immortal spirit grows
> Like harmony in music ; there is a dark
> Inscrutable workmanship that reconciles
> Discordant elements, makes them cling together
> In one society.[1]

It is this dark inscrutable workmanship which we must do all in our power to reinforce in the teacher, so that the discordant elements in his own and his pupils' lives may be reconciled, and that the society of his own personality and of theirs and of the schools in which they work together may be alike one.

[1] Wordsworth, *The Prelude*.

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